

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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The Christian Secretary

IS PUBLISHED EVERY FRIDAY MORNING, AT THE OFFICE, CORNER MAIN AND ASYLUM STREETS, 3D STORY.

TERMS.

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The Last Gathering.

Ocean and earth, restore
All that your arms entomb!
From every distant shore,
Come to the gathering—come!

Sages of days gone by,
Long mouldering in the tomb,
Haste to the realms on high,
Come to the gathering—come!

Warrior with a laureled brow,
Who fixed a nation's doom,
Come to the judgment now,
Come to the gathering—come!

Maiden with lip of rose,
And brow of Parian stone,
Haste from thy long repose,
Come to the gathering—come!

Bright was thy dark eye's gleam,
Fair was thy cheek of bloom,
Again those charms shall beam!
Come to the gathering—come!

Mourner with tearful eye,
Haste to thy spirit's home,
A peaceful rest on high!
Come to the gathering—come!

Loved one of days gone by,
Haste from the grave's cold gloom!
Again we meet on high!
Come to the gathering—come!

For the Christian Secretary.

Home Mission Society.

Am. Bap. Home Mission Rooms?

New York, November 21, 1844.

From Rev. M. J. Post, Fox P. O., Sept. 1st, 1844.

Three years ago I formed a circuit, embracing a part of four counties, viz., Van Buren, Lee, Henry and Jefferson, within which I labored through the year. At the commencement of my labors there were but two Baptist Churches, of our order, in the four counties, one in Lee, the other at Rochester in Van Buren, the last named, having but 11 members. Since that time the Lord has done great things for us in this field. We have now, 10 churches, with 326 members; nearly 250 of which were received by baptism, over 100 of which I had the privilege to baptize. Three years ago we had but 3 ordained ministers, now there are 12; Some of whom, however, labor but little within this particular field.

I have devoted a considerable time the past year, in the new purchase, where I have supplied 6 stations, visiting each once a month. One of them is 60 miles distant from my home. There I have succeeded in gathering three churches, all of which are located at important points and promise to become large and respectable churches. One of them is supplied by a settled pastor. There are other points where Churches will be organized as soon as convenient.

During the three years your Society has expended about \$500 on this field. You can now judge whether it has been profitably bestowed.

But though much has been done, much more remains to be done. The churches planted must be watered, and others, at numerous points, must be planted. In doing this we shall be compelled to stretch out our hands to the Home Mission Society and beg them to perfect their good begun work. The field I occupy is large enough for 4 or 5 faithful laborers constantly. It is impossible for you to form a correct idea of it unless you actually visit it. I have been strongly urged to visit many neighborhoods where, as yet, I have been unable to go. Sometimes I think I shall be obliged to leave the field altogether, as I become worn down in body and mind with excessive and continued toil.

From the Same, October 17th, 1844.

I expect a church will soon be constituted at Eddyville, on the Des Moines River. It is a very flourishing village about fifty miles from my residence. Another will, probably, be constituted at Bloomfield, the county seat of Davis county, on the first Sunday in November. Unless I can help from some quarter, I shall have six churches on my hands the present year, in supplying which I shall be obliged to ride from 300 to 400 miles monthly. The Home Mission Society may not be pleased with this arrangement; but, my dear brother, were you here I am satisfied you would acquiesce in it. The labor is needed and must be done. If I have none to help me I must attempt it alone. If the Lord help me, I shall gladly try to do it.

From Rev. William Elliott, Keosauqua, September 1st.

I have abundant reason to bless God that, notwithstanding the feebleness of my attempts to preach the gospel the past year, he has made his word effectual in the salvation of many precious souls in my field.

The cause is rising throughout our Association as fast as could be expected, though not so fast as we desire. We need more than ever, men and means. While a vast multitude is pouring into the New Purchase, a number of whom are Bap-

tists, we have not enough ministers to take charge of the older settlements, and I fear that some of the churches already organized there will suffer, if not entirely lose their visibility unless ministers will come among us from "the East."

Were it necessary, we would try to present some new argument, or, at least, repeat the old ones we have often employed to induce good ministers of the gospel to go to Iowa. But the foregoing extracts are full of arguments. If they do not prevail, we despair of saying any thing that will. We will say, however, that good men, properly qualified and recommended, and willing to go, will be sustained by our Board.

Indiana.

From a correspondent in Huntington County, Indiana.

In my visits among the people I sometimes feel a pressing want of religious tracts: had I a supply always, they would prove greatly beneficial to many individuals and families. It might, possibly, be asked why we do not purchase them—at least, why we do not form a Tract Society and societies to supply ourselves with Sunday school books and Bibles? Our answer is, we occupy a new country; the majority of the people are unconverted and many of them are new settlers. Their land is to be cleared, their houses to be built, their necessary improvements of every sort to be made, their houses of worship to erect, their schools to maintain and the gospel to support—a hundred indispensable uses for money are constantly before them and there is but little within their reach. I might add that the people here, in accomplishing what is done, necessarily subject themselves to many privations, unknown to thousands at the east, so that in many things it would be inconsistent, at present, to urge them to do more. I hope the Home Mission Board will assist us so that, in some way, we may soon be supplied with tracts and books.

You are often told that more ministers are wanted at "the West." This is true—very true; but there are other classes of Christians wanted here, in my opinion, quite as much. I mean consistent, staunch private members, men and women of sound principles, of established moral character, of firm, unbending integrity and active piety. We want them for deacons, for leaders of our devotional singing, for superintendents and teachers in our Sunday schools, for every good work and word; indeed, for living epistles in practical godliness, to be read of all men; and, as farmers, mechanics, professional men or merchants—especially the latter; they would have abundant opportunity for usefulness in these departments of Christian effort, while their vocations would afford them a good support. There are hundreds who could be spared from the east, and I long for the time to arrive when professors of these classes will be found by hundreds, making sacrifices of temporal ease and comfort, and immigrating hither as servants of the Lord, to aid their brethren in the mighty work which is exhausting their energies, and, sometimes, discouraging their souls.

From another correspondent in Blackford Co.

My work is so great and my discouragements so numerous, I am sometimes nearly ready to faint, but God has given me grace and I have not gone back. When I think of the very small part of the very great task assigned me, I can perform, I am encouraged by the voice within which bids me speak on, and assures me that the Saviour has much people in my field. The few drops of mercy which occasionally fall around me, cheers me with the hope that showers of grace are gathering over our Zion, and that the thirsty land will be watered and become as the garden of the Lord.

We are now enjoying the prospect of constituting a church in the northern part of my field ere long. They will be supplied with a faithful pastor, and this, I assure you is very cheering to me and others who, with me, realize so much the need of ministers of the gospel here.

New York Convention Reports.

The Executive Board are desirous of perfecting their file of Annual Reports of the New York Baptist Missionary Convention. They now lack the first eight Reports, and will regard it as a favor if any friends of the Society possessing them, will forward them to the subscriber. He would suggest that opportunities will be presented, in a few weeks, of sending them to Albany by members of the Legislature, in which case please direct them.—Am. Bap. Home Mission Society, N. Y., care Hon. F. Humphrey, Albany.

BENJ. M. HILL, Cor. Sec.

For the Christian Secretary.

How feeble churches may greatly contribute to the comfort of their Pastors and their families during the winter.

On the 14th ult. after about a week's previous notice, there assembled at our house quite a large number of persons, mostly the disciples of Jesus; of this number many were the brethren and sisters of other denominations—some even from an adjoining town were present. In the evening they all sat down to a repast most kindly furnished by themselves. Here a scene took place which will live in my memory. I had fancied myself the happiest of the group; but in visiting the rooms during the repast and looking upon the countenances of those that were seated at the tables, and witnessing the activity of my brethren and sisters, at the head of whom was the deacon of our little church waiting upon those that were seated, I never felt, nor had I ever before seen, such a striking illustration of the text, "It is more blessed to give than to receive."

Suffice it to say, that in their benevolence they left in my dooryard tea cords of good wood. In my house, provision for my family, not forgetting some ready money to buy other necessary articles. In token of grateful remembrance,

J. H. WATERBURY, Pastor.

Milford, Nov. 25, 1844.

Wants of the Mission Board.

CIRCULAR.

DEAR BRETHREN:—Having been entrusted with the responsibility of conducting your missions to the heathen, we are constrained by a solemn sense of duty to spread before you an outline of our condition and prospects. Though it may be little more than a simple narration of facts, we most affectionately entreat you to give them a candid regard with reference to your personal duty.

It cannot be necessary that we attempt to impress on your minds a sense of the magnitude of the enterprise in which we are mutually engaged. Jesus Christ came as the LIGHT OF THE WORLD. We have selected, or, more properly, the providence of God has selected for us, several of the dark portions of the earth in which we are endeavoring to hold forth this heavenly Light to the benighted and perishing. These places embrace many tribes, and several entire nations.—The missionaries of this Board are translating the Word of God into more than twenty different languages and dialects. Exclusive of Europe and the vast empire of China now extensively thrown open to evangelical labors, our brethren are endeavoring to give the gospel of the Son of God to more than TWENTY-FIVE MILLIONS of pagans. To some of these, as Burmah and Assam, with a population two thirds that of the United States, ours are the only Protestant missionaries. Who can contemplate the moral revolution which, in obedience to the command of Christ, we are attempting, with other than hallowed and profound emotion! To restore a pure Christianity to some of the most ancient and time-honored nations of Europe, where is a form of godliness without its power; to pour into the wounds of the Indians of our western forests,—wounds inflicted by generations of unatoned wrongs,—the balm of the Saviour's love; to convert to Christianity whole nations of heathen, degraded by ignorance and enslaved by the most absurd and debasing superstitions, is an enterprise, the vastness and impracticability of which would be equally obvious, had not Jehovah decreed and promised that the gods which have not made the heavens and the earth, even they shall perish from the earth and from under these heavens, and that all nations whom He has made, shall come and worship before him, and shall glorify his name.

Though our chief ground of hope for success in this undertaking is still derived from the Word of God, we have, also, numerous visible proofs that our labor is not in vain. Seventy-five churches, embracing nearly 7000 living communicants, together with perhaps a still larger number of believers who, we trust, have entered through grace into their heavenly rest, are the fruits of this enterprise. It is with sentiments of humble, but adoring thankfulness, that we record these displays of divine power and grace. Verily, God has honored his servants by putting the seal of his approbation to their labors.

But though these converts greatly exceed in number, we believe, the most sanguine expectations of the friends of missions, they can nevertheless, be regarded in no other way than as "first fruits." In 1820, after six years of severe missionary toil, Mr. Judson baptized the first Burmah convert. During the year 1834, after a lapse of fourteen years, there were added to all the mission churches, 200; in 1837, 300; in 1841, 457; in 1842, 780; in 1843, (exclusive of 1550 baptized, but not till recently reported), 838, being more than an average of twenty baptisms to every ordained missionary. As much of the labor has, thus far, been preparatory, by which a foundation only is laid for the organization of Christian institutions, we may reasonably expect that this growing ratio of annual increase will be rapidly augmented. The numerous trials, now so beautiful, must soon become so many overflowing streams. And these streams are ever multiplying. The labors of our brethren among the heathen open every year, every day, new spheres of moral influence. We have not space to dwell upon the incidental, yet important blessings of the gospel to the heathen nations; of education, of arts, of civil freedom, and of social improvement, "turning the heart of the fathers to the children, and the heart of the children to their fathers;" but our own minds, as must be those of all Christians, are filled with solemn delight at the idea that we are permitted to convey to the lost everlasting salvation. He that reapseth gathereth fruit unto life eternal.

While, however, these encouraging prospects are urging us, as managers, to press forward the cause of missions with increasing ardor, there exists other reasons equally constraining. At several of the points where our brethren are laboring there is an imperative necessity of immediate reinforcements. More missionaries, and an increased outlay of funds, are indispensable. We do not speak now of the hundreds of millions for whose instruction in the gospel no provision is made by the churches, whose territories no missionaries have entered. At and around many of the stations of this Board there are multitudes of the heathen who might, were there more preachers, be collected, often in large numbers, to hear the messages of mercy; but whom the few missionaries now in the field, are compelled, painful as is the sight, to see living and dying without the knowledge of Christ. At a single station—Hongkong, in China—the missionaries of your Board maintain "thirty-three stated Chinese services every week, beside occasional ones," and their "congregations are, large and interesting." The number of these congregations might be indefinitely multiplied, were there more evangelical laborers.

There are stations where the work has, under the blessing of God, so far grown on the hands of the missionaries, that they are utterly incompetent to carry it forward in such a manner as to warrant the expectation of ultimate prosperity. A missionary at Tavoy wrote in 1843:—"Could these lovely churches, which God has

raised up among the Karens, have efficient instruction, and there be a sufficient number of missionaries to superintend the education of the youth and children, we have not a doubt, but we should soon see the churches beginning to stand alone, with pastors and deacons able to guide them, with very little assistance either in time or money from the missionaries. But is the sustaining of these missionaries all that is to be done? The churches at home ought to know that the care of about 600 church members, (including those waiting for baptism,) scattered far and wide in the villages, together with the translation of the scriptures, and the preparing of other books, educating the assistants and all the children who get an education, &c. &c., is full employment for two missionaries, and more, indeed, than they can do; so that who are to care for the souls perishing in the villages all around us, without the knowledge of a Saviour? Truly the harvest is great, but where are the laborers? . . . O, my God, stay thy hand! Let not the curse of Meroz go forth, because our dear brethren at home, enjoying so richly the blessings of the gospel, will not come up to the help of the Lord against the mighty."

There is danger that the unreaped harvest will return to the earth. Impressed with this consideration, the Board are endeavoring to reinforce this mission. But what is true of the Tavoy Mission, is also true of others. The abundance of the divine blessings exceeds our ability to garner them.

At other stations, the fewness of the laborers exposes the missions, in the event of the death of a single missionary, to peculiar peril. This is true of the Telogoo Mission, and of some of the promising stations in Assam. Especially is it true of the Siamese Mission, where so good a foundation has been laid for effective efforts in behalf of a large and needy population. The missionaries in their annual report, communicated more than two years since, which appeals strongly to our justice as well as our sympathies for assistance, say,—

"It is difficult to tell how much the mission suffers for the want of more laborers to engage directly in preaching, and teaching from house to house, and in spreading the truth in all corners of the land. Tracts lie useless on our hands, because we have not laborers to distribute them; we could publish with no more labor and trouble, and but little additional expense, three times the number we do. Our religious services are attended by but few, because there is none to invite them to come in. In short, all we can do in our present circumstances, can scarcely be expected to produce any important results; and we often feel that what has been done, and what is now going on, is almost useless, because the plans are not carried out with sufficient energy to render them successful. We, however, are willing to hold on a little longer, trusting that we shall not long be left in so embarrassing circumstances. We have had evidence of the anxiety of the Board to give us all the assistance in their power, and we know they were desirous to send additional laborers even before hearing of our mournful bereavement in the death of our dear Br. Slafter. Since hearing of that event, we doubt not every proper means will be used for our speedy relief. May God be pleased to raise up men of the proper character, and dispose his people freely to furnish the means of their support, that these multitudes may not all perish for want of teachers to guide them in the way of life."

One station in Arracan, after several years of successful labor, is now left without a missionary or even a native preacher. The death of Mr. and Mrs. Constock has taken from the city and island of Ramree, embracing a population of between twenty and thirty thousand souls, and where the heaven of gospel truth had already begun to manifest its renovating power, the only means of salvation. The *Zayat* is empty; the schools are broken up, and the children are scattered.

It is to the Board of Managers a painful consideration that so few candidates for missionary labor offer themselves. Very few of the young men, now in a course of literary and theological training, have in view the foreign field. The Board know not where to look, except to the Lord of the harvest, for the men, good and true, who will go to supply the places of those who have fallen. Most earnestly would we invite to this subject the considerate and prayerful attention of candidates for the sacred ministry. Are you sure that it is not your duty to devote yourselves to this service? Are you certain that your Master requires you to expend your days and your energies on American soil? When you shall meet the unsaved myriads of the heathen at the bar of the crucified One, will you be able to say to him and to them that you had carefully examined this matter, and ascertained that neither He nor they had special claims upon you for personal consecration to this service?

It is due, however, to say that the few who offer themselves, the Board have not the means of sending abroad. One family, who have been for several months detained in this country, chiefly by deficiency of funds, have recently embarked for India. But it is with great solicitude that your Board incur even this additional responsibility. Another family have just been appointed to an interesting and suffering field, whose departure they feel bound to postpone until the darkness that now enshrouds their pecuniary condition shall have been removed. Encumbered by a heavy debt that occasions them profound anxiety; with a growing demand for the support of native assistants, as teachers and preachers of the gospel; the present is an interesting moment in our condition as a missionary institution; and you must not think it strange that we are oppressed with the tenderest concern.

Permit us to invite your attention to the table of annual receipts given in the margin.* By this it will be seen that during the first half of the last twenty years, the annual receipts of the Board increased twelve fold, while, during the

last half, that is, from 1835 to 1844 inclusive, the increase was only two fold. In the former half, the causes of the great increase were two,—the increase of the depopulation, and the increase of the missionary spirit in the churches. In ten years, in the history of the denomination in this country, has its growth been more rapid than during the last. The number of communicants has been doubled. So have the receipts, and no more. Has the missionary spirit obtained its maximum? Taking the whole body of the churches into consideration, it has remained stationary. We fear it has been worse than stationary; for, although by the special efforts of some of the churches, the receipts of the last year exceeded by several thousand dollars those of any former year, yet the amount received during the last three years is less than that of the preceding three years by nearly three thousand dollars. Whether the results of the last year, or of the last three years, are to be taken as the index of our prospects, we are unable to decide.

Is it not reasonable, dear brethren, that we should be afflicted with the deepest solicitude? You have charged us with the duty of communicating in your behalf to the heathen. We have endeavored to discharge our trust with the strictest regard to economy, and to make your bounty as effective as possible. But we cannot communicate what we do not receive. In faithfulness to you and to the Master whom we serve, we cannot consent to incur obligations without a rational prospect of the means to fulfil them with exactness and promptitude. We, therefore, come with aching hearts, and devote back upon our brethren a portion of this responsibility. We entreat the churches to inquire whether they cannot, by fixing higher than heretofore the sums which they will aim to raise for this and future years, augment by a greater or less amount their annual contributions. We would affectionately inquire of the pastors, whether they cannot put forth a fresh influence in behalf of Foreign Missions. We appeal to the rich, asking them in the name of our common Saviour, "who, though he was rich, for our sakes became poor," if they cannot enlarge their contributions to give the bread of life to the famishing. To the poor we also look, whose cheerful offerings Christ commands, and whose small contributions, accompanied by their prayers, have often been the best portion of our income. Will not the young men in our churches and congregations combine their influence to aid this cause? "We write unto you, young men, because ye are strong," and our enterprise needs and deserves the assistance which you are able to give. Will you, can you with a clear conscience, withhold it? We lay our cause before a half million of pious females in our churches,—a class for whom Christianity has done more than to save their souls,—and from whose ready charity the needy are never sent empty away. Will you not give heed to the wail of your sisters that comes loud and piercing from pagan shores, imploring the relief which it is in your power to afford?

As the servants of Jesus Christ; as the almoners of your beneficence; as your fellow-laborers in the noblest and purest undertaking in which the redeemed on earth can possibly engage, we make to you our fervent and solemn appeal. In behalf of the Redeemer, by whose sacrifice we have hope of glory; in behalf of the perishing myriads to whom a most significant Providence has given us full and free access, we invite your sober and prayerful attention to the facts and considerations which we have submitted, and we anxiously inquire if you cannot place at our disposal the means of doing what the exigencies of our missions so importunately require? "Men of Israel, help!" O, help, while yet the door is open, and while help will avail to the most precious results. During the thirty years in which we have been devoted to this service, one whole generation of the unenlightened heathen have gone into eternity, and we shall soon follow them to the bar of our righteous Judge. In the short period that remains for labor, what will we do for the living millions who will soon have passed into the same dark and fearful future? If they also perish without the knowledge of Christ, whose will be the responsibility? Brethren in the faith of Jesus; fellow-heirs of the "purchased possession;" what will we do for the perishing heathen? "THE HARVEST OF THE EARTH IS RIFE." Shall we reap it or shall we leave it to the devourer? May we all so resolve and act, that whether the heathen are saved or not, the final Judge may say to each of us, *Thou hast delivered thy soul.*

That you may be aided to appreciate the strength of our feeling with respect to this momentous subject, we solicit your perusal of the following communications from the Rev. Mr. Mason, of the Tavoy Mission, dated April 2, 1844, and also from the Rev. Mr. Howard, of the Maulmain Mission, July 29, 1844.

From B. STOW, B. SEARS, R. E. PATTERSON, Committee. Baptist Missionary Rooms; No. 15, 1844.

Annual Receipts of the Board for the last Twenty Years.

Year	1825	1826	1827	1828	1829	1830	1831	1832	1833	1834	1835	1836	1837	1838	1839	1840	1841	1842	1843	1844
Amount	\$3,186	\$3,186	\$9,499	\$9,946	\$10,298	\$10,298	\$10,298	\$10,298	\$10,298	\$10,298	\$10,298	\$10,298	\$10,298	\$10,298	\$10,298	\$10,298	\$10,298	\$10,298	\$10,298	\$10,298

"The Pope's Bull against the Bible has inspired the Christian Alliance with new zeal, and \$250 have recently been subscribed in the city of New York, by Italians themselves, to supply their countrymen with the Scriptures. 'The wrath of man praises God.'"

A TEMPERANCE TOWN.—In Marion (Ala.) the Temperance Society numbers 500 members. There is no person licensed to retail ardent spirits. No man can sell a glass without license, under a penalty of One Thousand Dollars.

guard against every deviation from that child who has such ideas of the Christian Sabbath, and such a regard for the day as holy, as shall silling to deny himself worldly pleasures because it is "too Sunday."

! thou troubled and harassing spirit, enemy of mankind to blast the hap-! who yield to thy influence! who than half the human race within stormy dominions! what an abode and love would this earth be if thou nated! Villains and their crimes us at times, as tempests obscure the but when thou spreadest thy dusky rightness of the daily sun is lost, and hat spring up in the thorny path of hted under thy baneful shadow.—

ASE IN POTATOES.—Some diseased been examined by a Boston chem- E. Telemacher, who expresses his h the New England Farmer, that of the potato is a species of fungus, on of common salt decomposed this disease existed this year, commo ally spread upon the soil. It will do no good, and the experiment is per- tryng.

Visit to Hartford. MRS. HOTT, Female Physician, of Boston, Mass., form her patients, and the invalids in a visit to the city of Hartford in December this season. She would therefore advise wish to consult her in person, to avail them- portunity. She is in town on Saturday afternoon, 14th of 'will remain until the following Thursday ock, (the 15th, 16th, 17th and 18th) to be diseases incident to the human frame, as those arising from immorality,—at Messrs. Tuttle's Franklin House, 254 Main street, arter's American Hotel.) She has been educated, from her youth, for fession of a Physician, and is the first and dicated FEMALE PHYSICIAN in the United

ly receiving by the steam-ships from Eu- of RBS, GUMS, BALSAMS and ESSEN. TIAL OILS, ed in this country, together with those to d by a thorough knowledge of compound, enabled to cure most of the diseases that is liable to, and many that have baffled most eminent and talented Physicians, pro- owing, many of whom are daily put under e treated with so much success, viz: venesses of all kinds, Decline, Contractions, ls, Salt Rheum, King's Evil, Canker, Ring, Deepsepsis, Debility, Nervous Symp- s, Hemorrhoids, Liver Complaint, Jaundice, Kidneys and Bladder of all kinds, Fits or and many other diseases incident to the so numerous to mention. would particularly inform those persons distance, in the country, that are unable to residence in the city of Boston, or at her in street, on the days that she is in town, scribe and forward, in any way most con- sistent, the necessary medicine to be used in, by their giving a full statement of the case, which can and will be communicated by letter (pat- idence, at the corner of Lynde and Cam- oston, Mass.

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ROBINSON—Attorney and Coun- s. Solicitor in Chancery, Notary Public, the States of New York and Maine, North American and Hudson Insurance w York. Office, corner of Chapel and w Haven.

Fall of Mahometanism.

It is worthy of remark, says the Dundee Warder, that the present is, in Mahometan apprehension, a year of fearful omen to all the followers of the prophet. The tradition universally prevails among them, that after an endurance of 1260 years, the influence of the Crescent should pale and darken before the rising glory of the Cross, and the present, according to Mahometan computation, is the twelve hundred and sixtieth year from the Hegira. This tradition probably derived from prophecy, through some of the earlier Christians, seems in a fair way of fulfilment.—The Turkish empire survives only by the sufferance and through the mutual jealousy of Christian powers. The energetic fanaticism which for many centuries, rendered its armies the terror and scourge of Europe and the world, has long sunk into helpless inanity and decay. In Morocco, more of it still survives; but there, too, we perceive its longer existence to be threatened by the grasping ambition of France, and it may be, that before the fated year expires, there, also, it shall have received its deadly wound. In Afghanistan and Northern India, likewise, it has recently been struck down and weakened by the iron mace of Britain. In every region where it has been planted, the superstition of the false prophet seems hastening to extinction, and promises to pass from the earth as if by natural and necessary decay, without any very violent struggle or convulsion. This is in accordance with what the indications of prophecy lead us to predicate respecting the downfall of the Eastern Apostasy.

Witness and Advocate.

Wesleyan Methodists.

The Methodists, assuming the name of Wesleyans, are distinguished from the Episcopal Methodists, in that they admit laymen as members of their annual and general conferences, while the Episcopal Methodists entirely exclude them.—The Wesleyans permit their people to have a voice in the election of their ministers, while the Episcopal Methodists leave the whole business of the appointment of ministers, with the bishops. A general conference of the Wesleyans has been recently held at Cincinnati, composed of clerical and lay delegates from the annual conferences. They require all the members to adopt their principles of anti-slavery, and total abstinence from the use, and traffic in ardent spirits. They are about establishing a book concern and a paper devoted to their cause in New York.—There are at present six conferences in this connection, and about 15,000 members, with not far from 500 stationed and itinerant preachers. This secession from the Methodist Episcopal Church is a serious one, and is annually extending. May it result in the universal recognition of the Scriptural principles of church order adopted by the Wesleyans.—*Boston Recorder.*

SWEDEN.—The spiritual condition of this nominally protestant country, as is well known, is deplorable. But there is some resuscitation of the spirit of piety. A larger number of the Holy Scriptures were distributed last year than during any year before, and a larger amount was contributed for missionary purposes. *Rosenius* labors indefatigably at Stockholm, since Mr. Scott was driven away; and though the police authorities have threatened him much, he proceeds steadily and successfully in his work—the Gospel becoming to many the savor of life unto life. With preaching and editing two periodicals, his hands are full, and "his heart is constrained by the love of Christ and souls." *Tellström* is greatly blessed in his labors. Many Laplanders come to him inquiring the way of salvation. One hundred and twenty-six pupils are instructed in schools that he has got into operation. The Swedish Missionary Society has expended more than \$2,500 the past year, in this humble work, and could do much more in the same way, had they the means.—*Id.*

FREE WILL BAPTIST HOME MISSION SOCIETY met at Plainfield, New York, October 5th, 1844. Receipts during the year, \$448 26. Expenditures, 809 14. Entire debts of the Society, 521 73. The Society have on interest, 3,750 00. The following is one of the resolutions adopted: Resolved, The cities and villages of New England and the West, where the F. W. Baptists have not established churches, are as appropriate and important fields for Home Mission labor, as the scattering settlements of the new countries.

FREE WILL BAPTIST FOREIGN MISSION SOCIETY.—Met at Uxbridge, N. Y., on the 4th of November, 1844. Receipts \$3,211 32. Expenditures \$5,476 55. A good missionary spirit was revived in the Society.

A New Song.

And besides all these extraordinary accessions, there has been all along a constant succession of new harps to join the New Song. Perhaps at no period in the history of the church, did even one day pass without bearing upon its wings some spirit from earth to heaven, to

"Swell the chorus and prolong the strain." And how they are multiplying now that the gospel is spreading its triumphs! How many from your own circle—from your own family—can you realize amongst those who stand on the sea of glass before the throne, having harps, and singing the song of the Lamb! Whether it be parent or partner, child or friend, that your fond hope now realizes in that choir, they add to the newness of the song; and absorbed as they are with its joys, and new as all heaven is to them, they have not forgotten you. Fondly do they hope that you will join them, to aid their "mighty joys."

Thus the anthem of redemption was emphatically a New Song in Heaven. Need I say that it must have awakened a new spirit in hell? It could not be otherwise. Whatever creates joy in heaven, must create misery in hell. I mean the misery of remorse and envy. And as the completion of redemption, and return of the Redeemer to his original glory created the highest joy that ever filled heaven, those events must have created the deepest woe that ever convulsed hell. Satan and his angels, however hopeless before the ascension of Christ, must have felt their despair to be aggravated ten thousand fold, when they saw him take his seat upon the eternal throne, and fill all the orbits from which they

had fallen, with human stars which should never fall or fade. And the souls of the lost, what must they have felt when they found that the Saviour had done nothing for them! O the new shriek beneath must have been as loud as the new song above.—*Phillips's Dev. Guide.*

Christian Secretary.

HARTFORD, DECEMBER 6, 1844.

"A Roman Catholic Anathema."

We have ever been aware, since we first shed our juvenile verdure—and even before we had arrived at our present autumnal age—that this world was supplied with almost an indefinite quantity of humbug. But we confess we never calculated on encountering so 'rich' a specimen, as that which, under the head above quoted, our truly excellent and usually discriminating brother at Boston has embelished for perpetuity in the columns of a recent number of the Reflector.

Having prepared his readers to expect a truthful "illustration" of Romanism, he gives us some passages from the life of Mr. William Hogan, a Romish priest, who, some years since, turned Protestant, and is now undergoing a special political persecution in Boston. After which, the editor asserts that "the Catholics take the ground that a man must and shall be excluded [from office] for his religious opinions, if they coincide not with theirs;" to which we only say, we hope he will find time, in his next, to tell us when and where the Catholics have taken such ground. But (not to detain our readers from the specimen alluded to) after due preface of solemn preparation, we are then introduced to an old acquaintance, who, in spite of all his attempts to look sepulchral, with his "bell, book and candle," cannot subdue the wicked twinkle in the corner of his eye. "The following," says our brother *ex cathedra*, "is the form of excommunication pronounced against Mr. Hogan some twenty or twenty-five years since, and at this moment he is pursued in the true spirit of this most dreadful and blasphemous anathema." Then comes a little the knottiest sample of hard swearing extant. The said Wm. Hogan is cursed and damned in all manner of ways, from his teeth to his toe-nails, and in the name of all the saints and all the virtues in the calendar.

We cannot transfer this blasphemous passage to our columns. The editor of the Reflector would have lost his fingers before it should have polluted his, had he not believed it genuine. But if any of our readers have a curiosity to see the original, they may find it, somewhere about the middle of *Tristram Shandy*, a horrid compound of wit and obscenity, written by one Laurence Sterne, a Protestant minister in regular standing in the church of England. Dr. Slop cuts his finger, untying a case of instruments; he swears, to ease the pain, and uncle Toby hands him this anathema as a model and antidote, whistling *lillabulero* as an accompaniment, while the Doctor reads it aloud.—The nephew, with cervantine gravity, swears by Juno's beard to its genuineness—but his father inclines to the opinion that it is some ancient institute of swearing, which in the decline of profanity, under some of the milder pontificates, the pope, fearing it would fall entirely into disuse, had ordered his counsellors to compose, by collecting all the known forms of cursing then extant. To this hypothesis, the former significantly remarks, he has only one objection, that it *overturns his own*.

So much for this famous curse, which has been the round of the Protestant papers and adorned the rhetoric of Protestant lectures, for twenty years or more, and yet lives to serve its miserable purpose. Would that it was the only instance of Protestant falsehood and meanness which has disgraced a holy contest with the errors of Rome. This language is not applied to the editor of the Reflector; far from it. No man would be more slow to circulate a false or unfair, or uncharitable statement than he. But how strange that one of his sagacity should permit himself to be gulled by such a sham anathema as this! And now, one or two inferences, after the fashion of good, methodical Dr. Emmons, "and we close."

1. If these things be so, then what a pitiful fellow must this said Hogan be, who has permitted (and, for aught we know, caused) this plagiarism from *Tristram Shandy* to be circulated, without contradiction, for twenty years; inserting his own Hibernian cognomen for that of the simple "Obadiah" which graces the original!

2. If these things be so, then there is some difference between a convert to Christ and an apostate from Romanism. When will Protestants find it out?

3. If it takes twenty years for our men of learning and talent to discriminate between the thunders of the Vatican and the swearing of an English parson, then how long will it be before we know enough about Anti-christ to oppose him with any prospect of success?

4. If such gross misrepresentations as this are bandied about so long and treated as authentic by sensible people, then is it very much to be wondered at, that ignorant Catholics should regard the whole Protestant concern with bitter hatred, and the intelligent, with thorough contempt?

A Wrong Impression.

The "Home Missionary" for November, a periodical published under the patronage of Pedobaptists, has several very interesting notices of their Home Mission operations in the West; but we notice among them one or two paragraphs which to our mind are exceedingly objectionable. The first appears under the head of "Illinois," and reads as follows:

Sample of the way of preaching at the West.—"This is the way to heaven. Believe that Jesus Christ is the Son of God, and be immersed, and ye shall receive the Holy Ghost." "Come, give us your hand, join the church, get religion and you will be happy." Multitudes receive this as the gospel. They believe it. They profess themselves Christians. They remain as carnally minded as ever, and are lost inevitably, unless better taught by the true servants of God and the Holy Ghost.

The other appears with the items of "Indiana" intelligence in the following words:

Illustration.—"Now I am cleansed from sin, and made free by the water," exclaimed an adult, says the missionary, as he came up from the water, nor did the officiating minister correct her impressions. An influential preacher instructs the people that "men may have been saved before the death of Christ, without immersion, but since his death they cannot be, for so is his last will and testament." Such are the gross delusions to be met by the western missionaries.

Although it is not explicitly stated that these are Baptist preachers, yet no one can fail to see that the writer designed to leave this impression on the minds of his readers. It is not necessary to say that Baptists do not preach or practice anything of the kind, for the author of the above quoted paragraphs himself, knows better. Why not tell the story then, just as it is, by adding that the sect which holds sentiments like these, are Campbellites? A sect with whose sentiments the Baptists have no more fellowship than the Presbyterians or Congregationalists.

The Boston Recorder, a fair and manly paper, which we always read with interest, and frequently copy from its columns, has placed these extracts under its editorial head. We hope the editors will enlighten their readers a little on the subject.

Ministerial Changes.

They have been too frequent of late, we fear, and if we can discern the signs of the times, they are becoming more and more so. We would by no means advocate the doctrine of "settlements for life," for there are, no doubt, occasionally good and sufficient reasons why a minister should change his residence for a new field of labor. But it is fashionable for a pastor, when there is some slight difference of opinion between himself and some of his flock, on matters of minor consideration; or when the church does not prosper as well as could be desired, to ask for a dismission. The request is granted, and the minister is left to hunt up a new field of labor, while in many instances, the church instead of securing the services of a better man, remains for months or years, without an under shepherd, gradually running to decay, and when, at last, another has been found to supply his place, the faithful labor of years is necessary to place the church on the same footing which its former pastor left it. These things ought not so to be. In many instances where a separation has thus taken place, the pastor would have been discharging the very duties of his office, no doubt, by healing existing difficulties, instead of leaving the church because those difficulties existed.

At the recent ordination of Mr. William C. Child, as pastor of the First Baptist church in Charlestown, the Rev. Baron Stow, in his charge to the candidate, threw out the following plain, but timely hints:

"And we now charge you so to live and labor, that they may have occasion to retain you as their pastor till your Lord shall summon you home; but not you a rotary minister. Let us not immediately see the advertisement, 'The Rev. Wm. C. Child has removed to Narragansett, and requests his correspondents to direct accordingly.' You will find this an affectionate people, disposed to render your relation permanent and happy. Unless some afflictive providence should make your removal necessary, stay here—*feed the flock of God*—here 'turn many to righteousness,' and here leave your body in some green resting place, bedewed with the tears of a people whom it was your faithful endeavor to serve and to save."

The Tract Society.

It is but justice to the Secretaries of this Society that they should be heard in self-defence for the awful mutilations which they have been accused of perpetrating, or sanctioning, in the Society's edition of D'Aubigne's History of the Reformation. In a circular to the Christian public, they say:—

"The Society have also issued, to a great extent in the more destitute parts of the country, about 20,000 of D'Aubigne's History of the Great Reformation in three volumes. It was perhaps scarcely to be expected that a Society uniting members of different denominations could issue such a work; but it is a fact that all the members of the Committee were equally interested in it, as exposing the abominations of popery; as showing the triumphs of spiritual religion, under the power of the Holy Ghost, over dead forms; and making known the great doctrine of Justification by Faith in the righteousness of Christ as the only way of salvation. It appeared also that the work would be acceptable to all by omitting about four pages out of 1200, in which the author, quite incidentally to the grand aim of the work, and in compliance with the request of the external ornaments or order of the churches in reference to which spiritual Christians differ. The Committee further considered that the Society's colporteurs and agents were exploring the most needy and destitute parts of our country, where popery is building churches, establishing schools and gathering unthinking multitudes into its fold; and that while the two editions already widely in circulation, and that go on in the bookellers' hands, any such a work as this would be chiefly serviceable, added to what would otherwise be gained. In a full view of all the circumstances, they believed that the excellent author to whom they have communicated on the subject, and all friends of vital religion, would rejoice, and that it would be pleasing to Christ himself, for the Society to send out the work—an announcement being prefixed that it had been thus slightly abridged. The publisher of the New York edition, however, in some views, facilitated the enterprise by affording the use of the stereotype plates; and thus the work has gone out, that Luther may still preach, and the glorious scenes of the reformation be as it were re-acted among the swarming millions, native and foreign, of our country, where the adversary is striving to roll back the reformation and restore the gloom and spiritual tyranny of the dark ages."

The Committee wish that the great principles on which this Society is founded may be well understood and made familiar to the minds of all who regard its welfare. The one grand aim of the Society is, under the blessing of God and by the kind and prayerful agency of his people, to diffuse spiritual, vital religion—the great fundamental and practical truths and doctrines of "Christ and him crucified" as set forth by Baxter, Bunyan, Flavel and Owen in their glowing, living effluence, to bring the sinner into the light, and through the renewing and sanctifying of the Spirit exalt Christ in the heart. It is believed that if any unimpaired writings, in any language, are adapted to this end, the intelligent, humble, devout Christian and minister will find them in these publications. And it may not be arrogant in the Committee whose clerical members have so often had their own spirits refreshed from these fountains, to express the desire that all the ministers of Christ would draw deeply from them for the spiritual benefit of themselves and the people of their charge. Such are the works which the Society are seeking to circulate, the title of our corrupt national literature—such the publications to which God has wonderfully set the seal of the Holy Spirit.

But it is a clearly defined principle of the Society not to publish the peculiarities of church government and ordinances in which evangelical Christians differ. Every member of the Society is supposed to be cordially attached to some one denomination, and is expected in all proper ways to advocate its own peculiarities, but not through the medium of this Society. It is expected, not to say desired, that the respective denominations will form their own Boards of Publication, and do all that each sees good to defend its own peculiarities; it is a right secured by the civil freedom we enjoy, and may be the dictate of conscience; but this Society takes no part in what is strictly denominational. It does not consist of ecclesiastical bodies united, but of so many members from each denomination as love to unite in efforts to bring men to the saving knowledge of Christ, with whatever denomination they may choose to connect themselves. Let none then claim of this Society what it can never perform, what would violate the sacred bonds of its compact, by expecting it to defend their principles, or to be expected to be satisfied when denominational feeling is excited; and as one denomination and another are deeply agitated, it would not be strange if claims on the Institution should from time to time be considerably made, which could only be met by its utter dismemberment.

Another principle of the Society is to diffuse its publications and disburse its foreign grants where according to the best light that can be obtained, *Christ and the souls of perishing men have need*. The funds are contributed, not to promote denominational interests, but to do good to souls; and the ears of the Committee are ever open to the cry of all who earnestly seek salvation through opening blood, of whatever nation, kindred, people, or tongue.

It should be further considered that millions are accessible by such a Society who are not equally accessible by denominational Institutions; and after all that has been or shall be done by any and all denominational efforts, the field to be occupied, even in our own country, will doubtless require the noblest energies of this Institution. Every month the destitute field is developing itself more and more widely to the Committee, and every renewed effort but shows more work to be done. The Committee would desire every institution or organized body, who labor to make known Christ in his fulness, to redouble their efforts; especially all the excellent Missionary Institutions and agencies for bringing forward godly men for the sacred ministry and missionary work, and for diffusing the blessed Bible.

It should be also remarked that this Society, like the London Tract Society in which the energies of British Christians are so extensively united, works well in its practical details. The Publishing Committee have never

yet found which of their number is most ardently attached to the most solid and searching works the Society has issued. A book like Baxter's Call, or Alleine's Alarm, or ceives the cordial approbation of all the members; and in this last work, so intent was the author on guiding men spiritually to Christ, that in 500 pages he has not afforded a word to the forms or ordinances that separate truly evangelical Christians. It is found good to have the heart thus blended with spiritual Christians of different names, who after toiling on here a little season hope to unite for ever in praising their one Mediator and Lord.

To the active friends of the Institution the Committee would say, it is doing a great work; it needs co-operation, support, and prayer for direction and a blessing from above. The Committee have great assurance that it is the work of God, and that he will prosper it.

By order of the Executive Committee.
W. A. HALLOCK, }
O. EASTMAN, } Cor. Secs.
R. S. COOK, }
New York, November 12, 1844.

Second Advertisement.

Under this head the Christian Watchman is publishing a series of articles by the Rev. Baron Stow. The following extracts are from the last number of that paper.

"The errors of some commentators.—From the days of the apostles to the present time, there have arisen men who have imagined themselves able to explain the unfulfilled prophecies, and have ventured to designate the times when their fulfillment would occur. These expositors have supplied principles of interpretation in accordance with their favorite theories, and upon these principles their successors have wrought out other theories equally fanciful and equally false. There has been a succession of writers who have presumed to fix the time of Christ's second coming, and every age has witnessed delusions like that which has recently disgraced our own."

A faithful record of this form of fanaticism, during the last thousand years, would furnish a most instructive, though a most humiliating chapter in the history of the human mind. The man whose miscalculations have in our day perpetrated so much mischief, is but one in the series of these unqualified expounders of mysteries. Others before him have pretended to know what God has not revealed. Others after him will doubtless commit the same folly.

Spiritual pride.—A large proportion of the deluded have regarded themselves as possessing more spirituality than others, and as therefore better qualified to understand mysteries. Taking that proposition in Daniel—"The wise shall understand"—and another in the New Testament—"He that is spiritual judgeth all things," as applicable to them, "wise" and the "spiritual," God had revealed to them what he had withheld from others. "Our eyes have been opened," said they, "and we can see. You are blind." That is, "we have so much piety as to be able to fix dates with accuracy, and to correct the chronological tables of learned men who have given their whole lives to the study of history."

Now that their calculations are proved to be fallacious, what will they do with their conceited assumptions of special illumination?

Revivals.

The last Reflector says: "It is with pleasure and we trust with sincere gratitude to God, that we hear of an increase of religious feeling in many of our churches. In some, the influences of the Spirit are recognized, and prayer and penitence characterize those who have for a long while slumbered and slept. We have recently been informed that in the village of Woodville, a number of conversions have occurred and several important additions have been made to the Baptist church under the care of Rev. W. H. Dalrymple. In a small village near Bolton, where religious privileges have formerly been scarcely known, a revival commenced not many weeks since, and at the last accounts nine persons had been baptized, and received into the fellowship of the church in Bolton. Others were expected soon to go forward."

The Blight of Abolitionism.

Northern papers are every week affording additional evidence of the blighting influence of abolitionism. In the *Wintham Association*, Mass., there have been but few baptisms during the associational year just closed. *Berkshire Association.*—"The letters from the churches generally complained of great apathy and spiritual declension."—*Chr. Reflector.*

Old Colony Association.—Baptisms 11, excommunications 46, clear loss, 42.
Salisbury Association.—Baptisms 28, excommunications 46, clear loss, 36.—*Chr. Index.*

With what remarkable ease our friend of the Index can discover the cause of a spiritual declension, no labored essay is necessary to prove his views on the subject, but at a single dash he unfolds the awful truth that it is all owing to "the blighting influence of abolitionism." Why really, Elder Baker would make a good Millerite, for he could discern spirits equal to the very best of them. As he has descended to tell us the cause of declension in the northern churches, we should be glad to be informed by him, whether these same churches, in case they should give up their abolitionism and take an interest in southern institutions by becoming slaveholders, would by these means be blessed with revivals?

The Catholic Anathema.

We were not aware when we fixed the authorship of the papal curse said to be pronounced on William Hogan, upon Laurence Sterne, that a Catholic paper in Boston had done the same thing. The "Olive Branch"—a very mild name, but an exceedingly bitter paper against Catholics, Milleries, &c.—in reply to the Catholic paper, pronounces it "A flat fiction," and says "The curse pronounced against Hogan is the bona fide, the real genuine papal curse; in proof of which he says it was published at large, in widely circulated papers where it occurred, in Philadelphia and also in New York and other places under the eye of the Catholic bishops, none of whom had the hardihood to deny its genuineness, for the plain reason that the evidences of its truth were too numerous to allow of such a course."

The fact that the horrible curse pronounced on Hogan agrees with the translation of Sterne, he considers strongly corroborative proof of its genuineness, inasmuch as the form of prayers, church services, anathemas, &c. are fixed and permanent, and can admit of no variations. These are the principal arguments used by the Olive Branch to prove that Sterne was not the author of the curse. If he had traced the existence of it back to a period prior to the days of Sterne, the evidence would have been conclusive. We quote the editor will take a little pains to prove, unhesitatingly, the authenticity of this famous document, and that he will also furnish proof that Hogan was dismissed from the Boston Custom House through Catholic interference. We have seen nothing but mere assertion in reference. The latter circumstance as yet; but if it is true that this man is hunted down by papal priests, in obedience to the Pope's commands, it is susceptible of civil institutions, and setting up one man and putting down another at pleasure, it is time the truth was known, and then, we presume, the protestant portion of the community would

very speedily rectify the evil; but as it is, with nothing but newspaper rumors on the subject, originating in the Olive Branch, we believe, we do not feel disposed to enter on a crusade against them.

Lord's-day Convention.

This Convention, agreeably to a previous notice, assembled at Baltimore last week; the Hon. John Quincy Adams was called to the chair. The New York Tribune of Saturday says: "The proceedings of this body on Thursday appear in the Baltimore papers of yesterday. Speeches in favor of the observance of the Sabbath were made by various distinguished gentlemen, several resolutions were passed, and an official address reported by Dr. Edwards was unanimously adopted. Mr. Adams vacated the chair and took his leave of the body on Thursday morning, and subsequently departed for Washington. There are 635 foreign delegates in attendance, and 1111 from the city of Baltimore—in all, 1746."

UNION PRAYER MEETING, PHILADELPHIA.—We learn from the Baptist Record that the week of Prayer which has been observed by the different evangelical churches in Philadelphia was evidently attended with the demonstration of the Spirit, confession, repentance and self-consecration anew to the service of God. So encouraging has been the result of this week of union of prayer, that at the close of the meeting on Friday afternoon, the minister brethren held a conference at which were present the Rev. Messrs. Dodge, Root, Ely, Kennard, and others, and resolved, by divine assistance, to continue the service on each other week.

FOREIGN MISSION RECEIPTS.—The receipts for the month ending Nov. 1, as reported in the Baptist Missionary Magazine, amount to \$5,602 11; being an increase over the corresponding month last year, of \$244 20. The Treasurer also acknowledges the receipt of \$2,500 from the American and Foreign Bible Society, to assist in Bible operations, viz: for Assam, \$500; for Karens, \$500; for Telugos, \$250; for Siam, \$500; for Germany, \$500; for Africa, \$150.

THE NESTORIAN MISSION.—It seems there has been some difficulty at this mission, after all. The London Chronicle publishes a letter dated Constantinople, Sept. 30, in which the following intelligence is found:

"You will remember that some months ago the Catholic missionaries residing in Persian Chaldeas had been expelled by an order from the Shah, given, it is said, at the solicitation of M. de Medem, the Russian Envoy at Teheran. The ground having, in consequence, been left open to the Methodist missionaries, they determined, by a coup de main, firmly to establish their doctrinal supremacy among the Nestorians."

They, therefore, a short time since, assembled the chiefs of that people at Oromiah; and after having pointed out all they had done for them—having spent nearly 1400 tomanas (about £16,000) in schools and churches—regard that they should publicly renounce the Nestorian tenets and embrace those of the Methodist missionaries. This the Nestorians refused to do. A scene took place, when the latter became so exasperated, that they attacked the Methodist schools and chapels and levelled them with the ground. An excommunication was afterward issued by the Nestorian patriarch, Mar Shimoun, against any of his flock who should continue to hold intercourse with the missionaries."

FUNERAL SERMON.—We understand that Messrs. Robins & Smith, of this city, have in press, and will publish in a few days, a Sermon on the death of the Rev. Dr. Goss, late President of Granville College, Ohio, together with brief Memoir of the life of this eminently useful servant of God, by the Rev. Edmund Turney, pastor of the Baptist church in Granville, Ohio.

NOTICE.—The new Baptist meeting house in North Cornwall, will be opened for religious worship on Wednesday the 18th inst. at ten o'clock, A. M. Sermon by Rev. Dr. Ives, of Suffolk. Brethren in Litchfield county and the members of the Board of the Baptist Convention, are requested to attend and aid in dedicating the people and the house to the Lord.
N. E. SNALES.
Hartford, Dec. 4, 1844.

"It is not letters, but the facts and doctrines of Christianity which is chiefly important that men should be taught in order that they may be wise to salvation."—*Christian Index.*

So says the Romish Church; and it has ever been their policy to teach them "the doctrine of Christianity" as the Pope understands it, but it is novel doctrine to be advanced by a Baptist preacher in the middle of the 19th century. We rather suspect the sentiment originated in the exigency of the case, for he thinks it will not do to learn a slave to read, and by that means afford him an opportunity to escape from bondage.

The name of Mr. Kent which appeared in this paper two weeks since in connection with certain proceedings of the 2d Baptist church in Suffolk, should have read John H., instead of John M. Kent, as it was printed.

The Sailor's Magazine, contains a very respectable obituary of Capt. Walter Kelly, of East Haddam, Ct. Capt. Kelly died at New Orleans, Oct. 11, 1844, aged 65. He is represented in the Magazine as a man of spotless Christian character, who devoted much of his time to the interests of the Redeemer's kingdom.

CATHOLIC QUESTION IN NEW HAMPSHIRE.—The Constitution of New Hampshire forbids a Catholic to hold an office in that State. The question was submitted to the people at the late election, whether the clause should not be stricken out, and decided in the negative by a majority of 9,639.

The Baptist Advocate has opened its columns at least to the discussion of the Anti-Slavery question, having copied into its columns the discussion between the Rev. Messrs. Fuller and Wayland. Better late than never.

MORSE'S MAGNETIC TELEGRAPH.—The New York Express says that two gentlemen by the name of Leonard and Gale in company with the Hon. F. O. J. Smith, ex-member of Congress, have purchased of Prof. Morse the privilege of establishing the electric telegraph between New York and Boston. The wires are to be carried through Westchester county, N. Y., and along the Connecticut shore to New Haven, thence to Hartford, Springfield and Worcester, to the capital of Massachusetts. The expense is estimated at \$300 per mile, which will make an aggregate of \$69,000 for the whole distance, 230 miles.

FATAL ACCIDENT.—Mr. John Tobey, of Vernon, was killed on Thanksgiving day, while assisting at a hickory raising in Ellington. One of the ropes gave way, and the falling struck Mr. Tobey in such a manner as to cause death instantly. The tree was raised on the Tuesday night, and had been bored down the same night. It is a very poor business to raise hickory poles, and a still poorer business to cut them down.

We learn by the Baptist Advocate, that the Rev. J. L. Hodge has returned from his voyage in England with improved health.

BAPTIST CHURCH IN SOUTHINGTON.—A very interesting state of the church. A deep religious feel church for several weeks, and at the Friday in November, three persons joined their experience as candidates for the Saviour in the ordinance of baptism, at the time we received an extensive revival.

COLPORTERS.—The American Tract Society have sent out more than one hundred colporteurs in possession averaging about \$150 per annum are laboring in 93 different states, supplying with the word of life those who but for their labors might have remained in darkness for life. Twenty Germans and French, who direct their own countrymen.

HARTFORD AND SPRINGFIELD RAILROAD.—The railroad between these two cities, completed, and on Monday last, with a single car attached containing passengers, left this city for Springfield in making the trip was an hour and a half. The trip was accomplished in the next day with a number of regular trains will commence running, the time which will be given through the Hartford and Springfield Railroad in the country, the track having been with the heaviest T iron. This road will link of travel with the great water for the present be the great winter New York to Albany, and if the favorable result, will undoubtedly draw off a large travel from the Long Island and the distance from Hartford to Springfield, which is calculated can be effected in less than an hour.

THANKSGIVING TURKEY.—A fine one from somewhere—by Thompson's & Co. before Thanksgiving. The donor was close his name, but simply remarked, "I am present," "Fat turkeys and Worcester street, S. C. W." Our little, may rest assured that his presence and he will please accept our thanks which is all that we can give in return for the necessities of a Thanksgiving. The necessary articles for a Thanksgiving had already purchased the fellow to furnish a most bountiful supply for the standing there were brothers, cousins from three different states, a "joy" to participate (with grateful hearts) festivities of the occasion.

After the year 1850, by a law of the State to be allowed the right of suffrage, and write.

The Congregational church in Dedham by fire on Thanksgiving day. The about half an hour after the services, save the building.

The Quinapiac House, New Haven, fire on Tuesday morning, the 26th inst. contents.

THE PHILADELPHIA NUNNERY.—The American of Friday last, says: In the case of Donahoe vs. the commonwealth, brought in the Supreme Court for the destruction of the Catholic Convent of Second and Phoenix streets, in the May riots, the Jury yesterday gave a verdict of \$6468.96. The charge of on was entirely favorable to the plaintiff.

BETTING ON ELECTIONS.—Now that the election is over, we hope something will be done to prevent the pernicious system of betting on elections. It is estimated that the dollars changed hands in this way, in New York alone. If this is a correct statement, calculate the amount staked throughout the country, and it will be a large sum. New York, Connecticut, we feel sure, share of it. A law making betting on elections by fine and imprisonment, would have a salutary effect in the heat of a Presidential election.

The navigation of the river was closed the 1st of December. About three or four 28th ult., (Thanksgiving day) since had cold, unpleasant weather, most of the season.

The Rev. G. B. Cheever, who is at present has engaged as principal editor of the Evangelist, and will enter on his duties on the 1st of January. The engagement is understood and will constitute his sole occupation.

Selected Summaries.

A little child, the son of Mr. Samuel Jones, died on Sunday night very suddenly, which could not be accounted for, a post mortem examination was made, and a needle had passed through his heart; about one-third of the heart was impacted into the cartilage of the ribs.

It appears by the last accounts from England that twenty new railroads are in contemplation which will require a capital of seventy-one millions.

The population of Cincinnati is now 636.

Samuel Jones and Wm. Freeberger, in a city watchman in Baltimore, were found guilty of murder in the second degree.

The North Arkansas newspaper, published at the wheat and corn crops this year. The first was ruined by heavy rain, and the last by the extreme dry weather.

MARYLAND STATE BIBLE SOCIETY.—The Society was held at Baltimore on the 9th of December, 1844. A beautifully classic Address, characterized by profound gratitude to Almighty God and great piety, engaged the unbroken attention of the assembly. The address was delivered by the venerable and Rev. Dr. N. Union College. He was succeeded by Prof. in an exceedingly happy, earnest and concise. After which, a collection was taken of the cause, amounting, we understood, to \$1,000.

SOLAR ECLIPSE.—There will be a partial eclipse on the 9th of December, visible through part of the United States. The moon will be in 3 o'clock 31 minutes, the greatest eclipse, and the sun will be eclipsed at 4 35, the north limb obscured.

rectify the evil; but as it is, with nothing but more on the subject, originating in the olive oil, we do not feel disposed to enter into it.

Lord's-day Convention.—The annual convention, agreeably to a previous notice, assembled last week; the Hon. John Quincy Adams presided. The New York Tribune of Saturday, the 10th inst., contains a full and interesting account of the proceedings of this body on Thursday. The Baltimore papers of yesterday, in consequence of the Sabbath were made by the Baltimore papers of yesterday. The proceedings of the convention were reported by Dr. Edwards. There were 635 foreign delegates, and 1111 from the city of Baltimore.

AYER MEETING, PHILADELPHIA.—We learn from the Record that the week of prayer which has been so ably conducted by the different evangelical churches in Philadelphia, has been attended with the most successful results. The services of God. So encouraging has been the week of union of prayer, that at the close of Friday afternoon, the ministering brethren, who were present at the Rev. Rood, Ely, Kennard, and others, and the assistance, to continue the services.

MISSION RECEIPTS.—The receipts for the month of September, in the Baptist Missionary Magazine, \$5,692.11; being an increase over the month last year, of \$244.20. The Trustees of the Foreign Bible Society, to assist in Bible work, have received \$2,500.00 for Tel. for Siam, \$500; for Karens, \$500; for Tel. for Siam, \$500; for Germany, \$500; for

STAY MISSION.—It seems there has been at this mission, after all. The London Missionary Society, after all, the following intelligence is found:

member that some months ago the Catholic mission in Persia had been expelled from the Shah, given, it is said, at the order of the Russian Emperor at Teheran, and having, in consequence, been left without missionaries, they determined to firmly to establish their doctrinal supremacy.

At a short time since, assembled the chiefs of Oromiah; and after having pointed out to them the mission of the missionaries, they were for them—having spent nearly 14,000 (\$16,000) in schools and churches—requiring public renunciation of the Christian religion. A scene took place, because so exasperated that they attacked the missionaries and leveled them with an ax. The missionaries were afterwards issued a patriarch, Mar Shimoun, against any of would continue to hold intercourse with the

KNOW.—We understand that Messrs. Robins & Co., have in press, and will publish in a volume on the death of the Rev. Dr. Goss, of Granville College, Ohio, together with a full and interesting account of the life of this eminently useful servant of God. Mr. Edmund Turner, pastor of the Baptist Church, Ohio.

The new Baptist meeting house in Northampton, opened for religious worship on Wednesday, at ten o'clock, A. M. Sermon by Rev. Dr. Goss. Brethren in Northampton county, of the Board of the Baptist Convention, attended and aid in dedicating the people to the Lord. N. E. SNAPE.

At 4, 1844.

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BAPTIST CHURCH IN SOUTHINGTON.—We learn, with pleasure, that a very interesting state of things exists in this little church. A deep religious feeling has pervaded the church for several weeks, and at the church fast, on the 3d of Friday in November, three persons were received on a relation of their experience as candidates for baptism; two of whom have since been received, and the five have followed their Saviour in the ordinance of baptism. There were appearances, at the time we received our information, of an extensive revival.

COLFORTH.—The American Tract Society has at this time one hundred colporteurs in its employ, at a compensation averaging about \$150 per annum. These men are laboring in 23 different states and territories, and are supplying with the word of life thousands of families, who but for their labors might have remained destitute of it for years, or perhaps for life. Twenty-eight of this number are Germans and French, who direct their labors chiefly to their own countrymen.

HARTFORD AND SPRINGFIELD RAILROAD.—This road is completed, and on Monday last, Dec. 2d, a locomotive with a single car attached containing a number of invited passengers, left this city for Springfield. The time occupied in making the trip was an hour and six minutes; the downward trip was accomplished in less time. A train went up the next day with a number of invited guests. The regular trains will commence running next week, due notice of which will be given through the papers.

The Hartford and Springfield Railroad is one of the best in the country, the track having been permanently laid with the heaviest T iron. This road connects an important link of travel with the great Western railroad, and will for the present be the great winter thoroughfare from New York to Albany, and if the fare is fixed at a reasonable rate, will undoubtedly draw off a liberal share of eastern travel from the Long Island and Stonington roads. The distance from Hartford to Springfield is twenty-six miles, which it is calculated can be easily travelled in forty-five minutes; the regular trips, however, will probably occupy about an hour.

THANKSGIVING TURKEY.—A fine turkey was sent us from somewhere—by Thompson's & Co's. Express, the day before Thanksgiving. The donor was too modest to disclose his name, but simply remarked in the note accompanying the present, "Fat turkeys and cheap this year, in Worcester street, S. C. W." Our friend, whoever he may be, may rest assured that his present is fully appreciated, and he will please accept our thanks for his generosity, which is all that we can give in return, under existing circumstances. The present came just in season to complete the necessary articles for a Thanksgiving dinner. We had already purchased the fellow to it, and this addition furnished a most bountiful supply for the occasion, notwithstanding there were brothers, cousins, uncles, aunts, &c., from three different states, with a "joyous genealogy out of 'em," to participate (with grateful hearts, we trust,) in the festivities of the occasion.

After the year 1850, by a law of Mexico, no person is to be allowed the right of suffrage, unless he can read and write.

The Congregational church in Durham was destroyed by fire on Thanksgiving day. The fire was discovered about half an hour after the services, but it was too late to save the building.

The Quinpinia House, New Haven, was destroyed by fire on Tuesday morning, the 26th ult. with most of its contents.

THE PHILADELPHIA NUNNERY.—The Philadelphia North American of Friday last, says:

In the case of Dunham vs. the county of Philadelphia, the action brought in the Supreme Court to recover damages for the destruction of the Catholic Nunnery at the corner of Second and Phoenix streets, in Kensington, during the May riots, the Jury yesterday gave a verdict for the plaintiff of \$6468.96. The charge of Chief Justice Gibson was entirely favorable to the plaintiff.

BETTING ON ELECTIONS.—Now that the election is fairly over, we hope something will be done by the State Legislature to prevent the pernicious system of betting on the result of an election. It is estimated that six millions of dollars changed hands in this way, in the State of New York alone. If this is a correct statement, it is easy to calculate the amount staked throughout the Union, allowing the evil to exist to the same extent that it did in New York. Connecticut, we feel satisfied, did her full share of it. A law making betting on elections a crime punishable by fine and imprisonment, would have a salutary effect in the heart of a Presidential contest.

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SOLAR ECLIPSE.—There will be a partial eclipse of the sun on the 9th of December, visible throughout the greater part of the United States. The mean time of the beginning is 3 o'clock 31 minutes, the greatest obscuration 4 1/2 o'clock, and the sun set eclipsed at 4 35, with 36 digits on its north limb obscured.

The Polish Celebration.

The Celebration of the Polish Revolution of 1830, at the Stuyvesant Institute last evening, was numerously attended. The Hall was decorated with flags, and the festival enlivened by some excellent music. The meeting was opened by Theodore Sedgwick, Esq., in a brief but eloquent speech. He said it was to be a feast of many languages, and introduced to the audience Mr. Kalusowski, the Secretary of the Polish Association. This gentleman made an eloquent address in his native tongue, and was followed by Mr. Stalkinset, Secretary of the Scandinavian Society, Mr. Forester, and other speakers; and among others, by Dr. Howe, the Superintendent of the Massachusetts Asylum for the Blind, so distinguished for his efforts in the cause of liberty. A most fervent enthusiasm characterized the meeting, and the interest of the audience was, throughout, deep and well sustained.

HOMICIDE.—At Hooksett, (N. H.) Esther Darrolo was killed in a drunken brawl, in consequence of blows inflicted by her husband and her son. Such are the results of the terrible vice of intemperance.

The New Hampshire House of Representatives have passed a resolution, nem. con., requesting their Representatives in Congress, and instructing their Senators, "to use their exertions to reduce the present exorbitant rates of postage."

DEATH OF MURKELL.—The Chattanooga Gazette of the 16th inst. announces the death at Pickwick, Tennessee, of the notorious John A. Murkell, whose name as a "land pirate" figured so frequently in the press some years since, and who was recently discharged from the penitentiary. He died of consumption, and denied the last moment of his life that he was guilty of the principal charges against him.

At Chelmsford, Eng., lately, a knavish debtor cheated a creditor by giving him a promissory note, made payable two months after death instead of after date.

The school for young idiots, at Paris, has been very successful, and the pupils learn to read, write and cipher to a degree of perfection quite astonishing.

NEW YORK AND NEW HAVEN RAILROAD.—Professor Twining has completed his survey from New Haven to Hartford Railroad. The surveyed line connects with the Hartford Railroad at Hartford River Bridge.—*Journal of Commerce.*

FOGREN TO DEATH.—We learn from Messrs. Childs & Co. that the two men who accompanied Col. Hall to Canada over the proposed line of railroad, got lost in the woods and were frozen to death. Their bodies have been found in a place where the snow for several days was trodden down solid in their endeavors to keep warm. Col. Hall arrived in Portland on Saturday evening.—*Boston Ec.*

The Constitution lately formed for the proposed State of Iowa by a Convention of the People contains in its "Bill of Rights" the following articles—peculiar, we suppose, to that instrument:

"No person shall be imprisoned for debt in any civil action on mesne or final process, unless in cases of fraud; and no person shall be imprisoned for a militia fine in time of peace."

"Foreigners who are residents of this State shall enjoy the same rights in respect to the possession, enjoyment, and descent of property as native born citizens."

Tuition on the piano is advertised in the newspaper printed at the Sandwich Islands, by M. J. A. Prescott, maker and repairer of piano forte.

Thirty years ago the people of these Islands were savages, cannibals. The mission of the cross went among them, and now they have civilization and arts, schools and churches, a government of laws, industry, temperance and happiness.—*New Bedford Mercury.*

ST. PETER'S CHURCH. in Barclay street, was sold at auction yesterday, under foreclosure, for about \$48,000. The purchaser was a Catholic, and of course the church will remain in the same occupancy as before. The location is not a desirable one for any other denomination, and if it were, there would probably have been no disposition to interfere. The Catholics have pushed their affairs with great spirit, and quite beyond their pecuniary means; so that their churches, like those of some other denominations, are very much embarrassed by debt. Many of the faithful who have loaned their hard-earned accumulations for such purposes will have to look for their reward to another world.—*Journal of Commerce.*

INTERESTING BOOK SALE.—Messrs. Guley & Hill, 169 Broadway, had a book-sale last week which attracted much attention, and would have attracted more, had it been more generally known. The books were from the libraries of His Royal Highness the late Duke of Sussex, and Dr. Southey, the late Post Laureate of England, and comprised many rare and curious works. A black letter copy, printed at Rome in 1493, of Columbus' letter to Ferdinand and Isabella, announcing the discovery of America, and containing but four pages, was sold at \$65. Various other old works on American History brought from \$10 to \$32 a volume; and four illuminated manuscript Romish missals on vellum, \$25 a \$36 each.

Among the principal purchasers were Harvard College; John Cotton Brown, Esq., of Providence; Mr. Peter Force, of Washington, who is engaged in publishing the American State Papers; and New York and Connecticut Historical Societies, &c.—*ib.*

TAX JEWS IN RUSSIA.—The Emperor Nicholas, with the cold blooded barbarity which distinguishes him, is about to drive the Jews to the desert by a new tax. Their number one hundred and fifty thousand. To crush Poland, and was not cruelly enough for his malignant ambition.

U. S. SENATOR FROM ARKANSAS.—A letter received in this city dated Little Rock, Mo. 7, says that Col. Chester Ashley was on the previous day elected U. S. Senator for two years in place of Mr. Fulton, deceased.—*Com. Adv.*

CHARGE OF SLAVE STEALING.—The following statements were made in a letter from Vergennes, Vt. by G. D. Jewett, and published in the Boston Courier:

Miss Delia A. Webster, who has been arrested and is now confined in jail at Lexington, Ky. charged with breaking the slave laws of that State, is a daughter of Mr. Benjamin Webster, of Ferrisburgh, Vt. She was engaged as a teacher in a seminary. Rev. Calvin Fairbanks, who is now in prison, and in the same jail with Miss W. and upon the same charges, is a Methodist minister, who, while visiting Lexington, boarded in the same house with her. Mr. F. preached once in the Congregational church in Lexington, while there, to the acceptance of his audience; and soon after, three slaves were missing.

A reward was offered and every effort made to find them, without success; and, upon this failure, suspicion rested upon Mr. F. who was followed into an adjoining County, arrested, brought back and imprisoned. Shortly after, Miss Webster was waited upon by the authorities at Lexington at night, and the inspection of her trunk demanded, which she acceded to without objection; and on the following day (the 27th of September) she was arrested and imprisoned, and has since had three indictments found against her, has been held to bail in the sum of \$5,000, and now awaits her trial, which takes place in March.

We understand the main cause of suspicion against her consists of a letter, alleged to have been found among her papers, speaking of her acquaintance with Mr. F. while boarding at the same house with her, and of general remarks about slavery; and last, though perhaps not least, that she happens to be a northern lady.

Miss Webster is a respectable young lady, of a worthy family, well educated, and of fair talents, and denies every uttering an Abolition sentiment in Kentucky, except one time, when, being impudently questioned on that subject, she said she wished the slaves were all back in teaching, and she would be willing to spend her days in teaching them, for they had made her father's name known by the citizens of Vergennes and Ferrisburgh to have been always hostile to Abolition in any form; indeed, he has been noted for his ultra opinions on this subject.

Bill Hoppy, who robbed Rockwell's shop under the Astor House of \$2500 worth of jewelry in May, and escaped from the Tombs by bribing the keeper, and subsequently escaped from a Philadelphia officer who arrested him at Baltimore, was taken by the New York officers in Brooklyn on Friday night, at a beer house, in company with Jack Shaw, another accomplished rogue.

BOY FOUND—SUSPECTED MURDER.—Coroner Southwick was called yesterday afternoon to look at an inquest upon the body of a man found in the canal, a short distance west of the second lock, in the town of Brighton. He was a person of middling height, with black hair. On

his right arm were marked the letters "W. M." He was dressed in a blue broadcloth dress coat, skirts lined with dark plaid—a double breasted blue black cloth vest; "G. E. M."—black waistcoat, pants, made in the prevailing fashion. On one of his feet was a kip skin brogan. In his pocket was a small calf skin wallet with \$2 75 in small change. The body was examined by Dr. Hall, of Brighton. The jaw—the collar bone on the left side—and two of the ribs and the neck were broken. Verdict of the jury—"The deceased came to his death by blows inflicted by some person or persons unknown." The body will be interred to day. His effects are in charge of the Coroner, to whom any person having any knowledge of the deceased is requested to communicate.

P. S.—The body appeared to have been in the water about ten days.—*Rock. Dem.*

Correspondence of the True Sun.
U. S. FRIGATE RARITAN, Rio. Oct. 12.

We leave in a few days with Mr. Brent, our Charge, on board for Buenos Ayres, and expect to be gone about two months. We shall then return to this port.

The Congress, Boston and Cambridge, are now at the river. Since my arrival on the coast I have had but one short cruise to St. Salvador and back. It is quite tedious lying so long in port, and injurious to the discipline of a new ship.

When we went to sea in August last, the Congress was in company, for the purpose of comparing speed, and so was the United States. This ship was out of trim, being just filled up with her stores and provisions. The United States was light, and she left us before we got in trim.

The first day we beat the Congress by the wind, and Capt. Voorhes acknowledged it, attributing the circumstance to his trim. Having put his ship in trim, he beat us two days, the wind being light; although this vessel having been put in trim also, we beat the Congress handsomely in a good breeze. All our sailing was by the wind.

Capt. Turner has written home requesting to return, which he desires to do in the Congress.

PENNSYLVANIA STATE DEBT.—The New York Courier and Enquirer of Saturday contains the following important statement:

"We learn from a source in which we have implicit confidence, that one half, if not the whole of the interest due in February next, on the Pennsylvania debt, will be paid in cash. We congratulate the State upon their efforts to redeem their fallen credit."

New-York Market.
MONDAY, Dec. 2.

The sales of Cotton are but 300 bales. Flour stands much on Saturday; all Western \$46 25/100. Several samples of Wheat are in the market, but no sales have been made. Rye sold at 66 cts in the ship. New Northern Corn has been sold so low as 47 cts wt. Oats are very dear, say 37 3/8 cts. Barley 56 5/8 cts wt.

Marriages.
In this city, on the 27th ult. by Rev. Mr. Stophard, Mr. Charles Parsons and Mrs. Lucia A. Barker.

In this city, on the 24th ult. by the Rev. Mr. Moore, Mr. Nathan Peckham and Miss Martha Case, both of this city.

In this city, on the 20th ult. by Rev. I. N. Sprague, Mr. Lewis Worthington, of Vernon, and Miss Maria King, of this city.

In Naugatuck, on the 24th ult. Mr. Barri Hotchkiss, of Naugatuck, and Miss Adeline Hall, of this city.

In Avon, by Rev. Stephen H. Hubbell, Emerson A. Phelps and Caroline Woodford.

In Milford, on the 10th ult. Mr. Nehemiah Bristol, of New Haven, and Miss Mary Elizabeth Landridge, of Milford.

In East Windsor, Nov. 28th, by Rev. Prof. Thompson, Mr. Samuel H. Galpin, of Wethersfield, and Miss Marian Perrin.

In New Haven, Nov. 26th, Mr. George B. Lego and Miss Fanny Alley.

Deaths.
In this city, 30th Nov. Geo. Niles, infant son of L. B. and Mary D. Hanks.

In this city, on the 2d inst. Mrs. Emma R., wife of Mr. George Houston, aged 29.

In this city, Nov. 30, George son of John and Almira Houston, aged 9 years.

In this city, on the 25th ult. Mr. Charles Olcott, aged 72.

In Newington, 21st ult. of consumption, Mrs. Philena Wells, wife of Mr. Wm. Wells, aged 52.

In West Woodstock, Oct. 18th, Horatio N. Child, Esq., aged 42.

In East Windsor, Nov. 10th, Mr. Elijah Blodgett, Jr., aged 57.

In New Haven, on the 22d ult. Roger Prout, Esq. aged 75.

In Canton, 23d ult. Mrs. Phylla Bidwell, wife of Mr. Norman Bidwell, aged 74.

In Hebron, Mrs. Susan Backus, wife of Mr. Ezra L. Backus, aged 37.

In New Haven, on the 20th ult. Mrs. Sarah Frazee, aged 63.

In Maracibo, Oct. 5th, Mr. Littleton Widgeon, of Hartford, mate of the brig Ada Eliza, aged 30.

In Meriden, 10th ult. after a painful illness of two years, Levi Yale, Esq. aged 64.

In Lyme, 23d ult. after a short illness, Capt. Christopher H. Champlin, aged 47, late a commander of one of the London packets.

Receipts for the week ending Dec. 4.
Thomas Gates, 2 00; Cephus Johnson, 1 75; Joseph A. Bailey, 4 00; Caroline E. Root, 1 75. A. F. White, 10 00.

Domestic Mission Notice.
The Rev. George B. Atwell is duly authorized to collect funds, receive donations, &c., for the missions under the direction of the Connecticut Baptist Convention.

By vote of the Board.
Nov. 23, 1844. E. CUSHMAN, Secretary.

To the Churches of the New-England Association.
After some unavoidable delay, the Minutes of your last anniversary are published. The copies for the 1st and 2d Waterbury, 1st and 2d East Lyme, 1st and 2d New London, and 1st Lyme churches, have been sent to Wm. P. Benjamin, at New London. Those for the 1st and 2d Westbrook, Exeter, North Lyme, Colchester, and Sozrah churches, may be found at Rev. M. G. Clark's, at Norwich.

Those for the Haddam, Chester, and Hadlyme churches, have been sent to S. Watrous, at the lower ferry, East Haddam. Those for the Chesterfield and Lake's Pond churches, to James Turner, Chesterfield.

Connecticut Literary Institution.
The Winter Term of the Conn. Lit. Institution at Suffield will commence on Wednesday, Nov. 27th. This Institution furnishes to ladies and young men, instruction in the common and higher branches of an English education, in studies preparatory to college, or in a course extended according to the wishes of the student. Tuition per term of eleven weeks in Languages, \$5; in English, \$4. Board in commons at cost, from \$1 25 to \$1 37 1/2 per week.

By a recent provision, the Institution is opened to the admission of young ladies. At present they will be obliged to board in the village; arrangements are in progress for the erection of a new building for their accommodation. Suffield, Nov. 15, 1844. D. Ives, Sec.

At a Court of Probate holden at Suffield, within and for the District of Suffield, on the 18th day of November, A. D. 1844.

Present, HARVEY BISSILL, Esq. Judge.
GAMALIEL FALLER, Executor on the estate of Zebedee Adams, late of Suffield, within said district, deceased, having represented said estate insolvent, and given notice to all concerned, to appear before this Court the present day, at two o'clock, P. M. to be heard relative to the appointment of Commissioners, and no one appearing, The Court doth appoint Julius Fowler and Roswell Adams, Commissioners, to examine and adjust the claims of the creditors of said estate, and also doth decree, that six months be allowed them to exhibit their claims to said Commissioners, after they shall have given public notice of this order by advertising the same in a newspaper published in Hartford, and by posting a copy thereof on a public sign post in said town of Suffield, nearest the place where the deceased last dwelt.

Certified from Record,
HARVEY BISSILL, Judge.

We will meet at the late dwelling house of the deceased on the 1st day of January, and also on the 1st of June next at 2 o'clock, P. M. on each of said days, for the purpose of examining and adjusting the claims of the creditors of said estate.

Barrows, Phelps & Co.
ARE receiving almost daily, through their House 31 Liberty street, New York, a general assortment of Goods adapted to the season, which are offered at the lowest market prices for cash or approved 6 months paper, viz:

Blue Black French Merinos.
Mode and Dark fancy do.
Jade and blue black Bombazines.
Black and fancy Silk Warp Alpaca.
Elegant Alpaca, Coleridge, and 20 ans clothe.
Figured and plain, red and white India Silk Huffs.
75 doz. worsted Mills, plain and half figured.
150 p. fancy Lace Goods, assorted.
15 gross coat, overcoat, and vest Buttons.
220 doz. coat, overcoat and vest Bindings and Corda.
150 lbs. Marshall's and other Linen Threads.
375 doz. 1st and 2nd quality Ivory Combs.
50,000 Bayly & Hemmings, Needles.
200 packs, solid Hair Pins.
30 doz. celebrated Razors.
200 doz. Coat's Weldon's Taylor's and other spool Threads.
100 lbs. Benedict's pound Thread. Also, Beads, Buttons, Gigs, Oil, Perfumes, Soaps Combs, Gold Jewelry, Silver Ware, &c., &c. Hartford, 259 Main street; New York, 31 Liberty street.

Dry Goods Cheap.
J. T. ROCKWOOD, will this week and next replenish his stock of FANCY and WINTER GOODS, and his customers and friends are invited to call and examine the whole Stock, which is New, rich and cheap.

Alpacas, Dress and Stuff Goods, will be sold at prices which shall suit.

Friends and Strangers in the "Old Bay State" and the "Land of Steady Habits" don't fail to call and see me at my new location.

Remember I have left State St. and re-opened at my old store, No. 3 Fountain Row. J. T. ROCKWOOD, Springfield, Nov. 14th.

At a Court of Probate holden at Hartford within and for the District of Hartford, on the 16th day of Nov. A. D. 1844.

Present, WILLIAM N. MATSON Esq. Judge.
ON motion of Elizabeth Miner, Executrix of the last will and testament of Selden Miner, late of Wethersfield, within said district, deceased: This Court doth decree that six months be allowed and limited for the creditors of said estate to exhibit their claims against the same, to the said executrix; and directs that public notice be given of this order by advertising in a newspaper published in Hartford, and by posting a copy thereof on the public sign post in said town of Wethersfield, nearest the place where the deceased last dwelt.

Certified from Record,
EDWIN O. GOODWIN, Clerk.

Dr. Samuel B. Low,
PHYSICIAN AND SURGEON,
SUFFIELD, CT.

WILL ATTEND TO CALLS IN HIS PROFESSION, PUNCTUALLY AT ALL HOURS. HE CAN BE FOUND AT HIS OFFICE AT ALL TIMES WHEN NOT PROFESSIONALLY ENGAGED.

Suffield and Enfield.
Purchasers of Dry Goods are invited when visiting Springfield to call and view the extensive and desirable stock of goods now in store, as the subscriber feels confident in assuring them that the stock was never larger or more desirable.

Time will only allow us to enumerate a few of the bargains which will be offered.

FOR LADIES' CLOAKS.
Blk. Blue Blk. and Green Indian Cloths.
Rob Roy Prints of almost every style.
Alpacas! Alpacas! of every color, and the largest assortment in Hampden Co., some as low as 33 cts. per yard.

India Satins, a beautiful article for Ladies Cloaks.
Trimmings of every style to match cloak goods.

FOR LADIES' WINTER DRESSES.
Tailored Cashmeres, Ript. do. Cashmere of Ecosse, Mons. lin and Crape de Laines, some very rich; Blk. and Blue Blk. Bombazines, Ecolieres and Taglions, Blk. and Blue Blk. Gro de Swiss and Colored Gro de Atrique Silks, Changeable, Plaid and Striped, Gro. do. suitable for the winter season. A few patterns very rich light colors, for particular occasions.

FOR THE GENTLEMEN
We have 8 1/2. Blue Blk. Blue, Green, Olive, Brown, and Mixed Red Alpaca, Ribbed Striped and Plain Fancy Doe Skins for pants, London Blackdo. Satinets in abundance, and cheap, you may depend; Woolen Hoods for children, from 1 to 2 shillings; Pretty Cravats, 6 1/4 cts. each; Prints! Prints! Prints!!! and their cheapness you will not deny. Please call at No. 3 State street, one door east of James Brewer & Co's store. DANIEL GAY, Springfield, Nov. 15, 1844.

At a Court of Probate holden at Suffield, within and for

DOCTRY.

Too Late.

BY MRS. ADDY.

Too late—too late! how heavily that phrase
Comes, like a knell upon the shuddering ear,
Telling of slighted duties, wasted days;
Of privileges lost, of hopes once dear.
The worldling's callous heart must penetrate—
All that he might have been in thought he sees,
And sorrows o'er his wreck too late.
Too late—too late! the prodigal who strays
Through the dim groves and winding bowers of sin;
The cold and false deceiver who betrays
The trusting heart he fondly hoped to win;
The spendthrift, scattering his golden store,
And left in age despised and desolate,
All may their faults confess, forsake, deplore,
Yet struggle to retrieve the past too late.
Too late—too late! O dark and fatal ban,
Is there a spell thy terrors to assuage?
There is—there is! but seek it not from man;
Seek for the healing balm in God's own page;
Read of the Saviour's love, to him repair—
He looks with pity on thy guilty state;
Kneel at his throne in deep and fervent prayer—
Kneel and repent, ere yet it is too late.
Too late—too late! that direful sound portends
Sorrow on earth, but not immortal pain;
Thou mayest have lost the confidence of friends,
The love of kindred thou may'st ne'er regain;
But there is One above who marks thy tears,
And opens for thee salvation's golden gate;
Come, then, poor mourner, cast away thy fears,
Believe, and enter—it is not too late!

Miscellaneous.

From the Christian World.

Movements of the Jews.

There is at this time a singular and exciting movement among the Jews of Europe, in relation to their restoration. Great divisions have taken place in Frankfurt and other cities, among congregations, on the subject of reforms, repudiating great portions of the laws of the Rabbins and Talmudists, and conforming in a measure to the spirit of the times, and the march of improvement; at the same time the severe oppressions of Russia towards this ancient people, carried out through the influence of that power in several of the German principalities, seem to precede some important advent, which at this moment keeps them in great excitement. Those who have means, and instigated by pious zeal, believe that period at hand when they are to return to Zion, are wending their way down the Danube and Dniester, towards Jerusalem, and arrivals at the Holy City are so numerous that accommodations are difficult to be obtained, and a large caravansara, we understand, is in progress of erection, large enough to accommodate several hundred. Many are residing at Beyroot, Jaffa, Hibern, and the surrounding villages; the Jewish population of Jerusalem, not exceeding five thousand, it is supposed has increased to forty thousand, at the present time. The persecutions of Russia have induced the Divan to extend every protection and facility to Jews, who number one hundred thousand at Constantinople, and the Sultan, by his stroke of policy, has drawn around him many of the powerful bankers of that nation. A sanhedrin of the learned men of the nation, it is said, will be held at Jerusalem, to discuss all the proposed reforms in their religion which do not reach any of the cardinal principles, but the mere ceremonial of that faith. The Jews have another great friend in Ibrahim Pacha, the new viceroy of Egypt, who was their great protector while in command of Syria. Great results in the fulfilment of the prophecies, are shadowed forth in these movements; in the mean time the European Jews are becoming hard students, and striking out boldly in the path of science, cultivating literature and the arts, preparing themselves in many respects to acquire a claim on the good feelings and protecting influence of the Christian powers. The Jewish periodical press is constantly receiving additions to its numbers, among which we notice 'The Chronicle of Israel,' at Gibraltar, 'The First Fruits of the West,' at Jamaica, 'The Sidney Voice of Jacob,' at Australia, and upwards of twenty periodicals devoted to the literature and religion of the Jews. They are also cultivating the arts to a considerable extent. In the 'Exposition de L'Industrie,' at Paris, we find a long list of Jewish artisans, introducing several successful productions, for which they have received medals. Among them we notice anemometers, hydrometers, horological tools, locks, oil cloths, carpets and hangings, fire arms, morocco leathers, cashmeres, goldsmith's work, seraphines, printing, sealing wax, etc., etc.

At Frankfurt, accepting bills of exchange on the Sabbath, was always dispensed with, but the Senate have under consideration a new code of regulations, very oppressive, one of which is to compel them to accept bills on that day. The Rothschilds are moving strongly against all these severe enactments, and have come forward boldly and liberally, in behalf of their brethren. The Baroness J. De Rothschild, at Paris, has introduced the subject of the Russian Ukase in her anxious and lively interest was manifested by Monsieur Guizot and the British Minister, who were guests, and assurances were given of early interference in favor of repeal. It is a singular fact, and may be deemed a sign of the times, that Spain, a Catholic Country, has actually declared war against Morocco, for putting to death the Spanish consul, M. Darnen, who was a Jew, and claimed to be a subject of Morocco. The Spanish government have appropriated fifty thousand francs to establish two schools for Jewish children, and it has been determined at Frankfurt to admit all the Christian servants of Jewish families into the hospitals, and as regular recipients of Jewish charities; and Mr. Trevelyan, M. P., has given notice of a motion in the House of Commons for the removal of Jewish disabilities. Not among the least interesting of all these signs, is the attempt to revive the agricultural pursuits of the Jews in Palestine, and several important reports have been made on the fertility of the soil at Acre, Zafed, and the villages surrounding Jerusalem, and a supply of oxen and agricultural tools has been obtained. In all this we see a better and more happy destiny reserved for the Jewish people, through a proper estimate of the principles of Christianity. In this country they are greatly on the increase, and it is supposed that the Bremen, Hamburg and English vessels will bring out twenty thousand emigrants during the current year. On the subject of the restoration of the Jews, we are to have a stirring speech from M. M. Noah, at the New York Tabernacle. No one has studied the subject with greater attention than he has done, and we look for an interesting discourse from him. He is strongly of the opinion that the movement is to be made from this, the only country in which the Jews have all their rights, and relies much on the 18th of Isaiah, in reference to the United States, in connection with the restoration.

From the Biblical Recorder.

The Christian Secretary.

That proscriptive abolitionists are unworthy of Christian fellowship.

By proscriptive abolitionists we mean those who make the subject of slaveholding a bone of contention in the church—and especially those who are on all occasions proclaiming their decrees of non-fellowship and disunion, with the obvious and avowed intention to set one part of the church against another. With those who are honestly opposed to slavery, but who at the same time are willing that others should think for themselves on the subject, we have no controversy. Men of this description occasion no disturbance in the church, nor in our general institutions, and only claim for themselves what ought to be freely conceded to all—liberty of opinion, and liberty of action, in their private and individual capacities.

That the dissension introduced into the church, and industriously fomented there by abolitionists, is UNNECESSARY, is proved by all those considerations which go to show that slaveholding is not, *per se*, a moral evil—that it is not incompatible with the moral precepts of the New Testament—that it is entirely consistent with the highest virtues of the Christian life—in short, that although prevalent among the apostolic churches, it was never regarded as a justifiable subject of controversy, nor of disagreement or uneasiness among the primitive disciples. But if the dissension introduced and kept alive by abolitionists is unnecessary, it must be mischievous and sinful in an exact ratio to the amount of evil of which it is productive. And as it has for its avowed object nothing less than a disruption of the denomination, and the rending into fragments of all our national institutions, it is easy to see that it must rank among the most flagrant schemes of heresy and schism that have ever afflicted the Christian Church. To say that the agitators of such dissension—the authors and abettors of such mischief—are unworthy of the confidence and fellowship of Christians, is only to say what must be obvious to the common sense of mankind. "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretic after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." Tit. 3: 9-11.

Could there be a doubt as to the mischievous, and even ruinous tendency of the abolition dissension now under consideration, it would be amply sufficient to refer to the history of the church, and of the Baptist denomination in this country, for the last ten or fifteen years. What, for example, has been the history of a considerable part of our denomination, in the United States, for the time mentioned, but a history of denunciation, proscription, and agitation; the publication of bulls of non-fellowship; the pressing of fresh claims and demands on the score of reform; the issuing of inflammatory and incendiary publications; the waging of heated and embittered contests in our general institutions; the agitation of our boards and national societies by extraneous and disturbing points of controversy; in short, the history of a war of extermination, carried on by certain parties at the north, against the South, and all based on the ASSUMPTION that the holding of slaves is an offence against the peace and dignity of the church? To say nothing of minor considerations—to say nothing of the arrogance, the self-esteem, the want of Christian charity, the bitter and malignant spirit, the proscriptive and condemnatory measures, of the authors and agitators of the abolition dissension, the vast amount of evil, both positive and negative, inflicted on church, by this crusade against the south, viewed in connection with the circumstance that, BEING ALTOGETHER UNNECESSARY, it is to be attributed wholly to the OFFICIOUS AND MEDDLING PROPENSITIES OF THE AGITATORS THEMSELVES—affords most conclusive proof that these same agitators—not these busy disturbers of the public peace, are not proper subjects of Christian fellowship.

But however clear and conclusive and overpowering may be the argument from reason and common sense, on this point, it is not on this that we rest our dependence in showing that the party referred to, are unfit subjects for Christian communion. Our dependence for this is rested on the Scriptures—the express, and unambiguous, and unquestionable word of apostolical testimony and authority. In the first Epistle of Paul to Timothy, we read the words following: "And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doing such questions and strifes of words, whereof cometh envy, strife, railing, evil surmising, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." 1 Tim. 6: 2-5.

That the allusion in the first verse quoted is to slaves and slave-owners, and to what is due from one to the other, has been already sufficiently shown. See Recorder of Sept. 29.

That Timothy was expressly commanded to teach and exhort the slaves, not to despise their masters, but to do them service, because they are faithful and beloved, is beyond the reach of denial or cavil. "These things teach and exhort."

That, if any man taught otherwise—that is, if

he taught, among other things, that the slave was not to do his masters service as faithful and beloved, HE WAS TO BE WITHDRAWN FROM, not only as a teacher of false doctrine, but as a proud, perverse disturber of the peace, agitator of strifes, and author of railings and evil surmising—is a position equally beyond dispute or doubt. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ—FROM SUCH WITHDRAW THYSELF."

That the party here described by the apostle, and from whom Timothy is thus expressly and positively commanded to withdraw, are essentially identical with our proscriptive abolitionists, will be denied by no one at all informed on the subject. It is the distinguishing characteristic of the latter, and that in which they boast and triumph, that they teach otherwise than Timothy was instructed to teach in the second verse: and not only so, but they make their teaching on this point, a topic of agitation, a source of annoyance, and a cause of discord and disunion, as far as they can, throughout the denomination. As proof of this we appeal to their newspapers, their printed circulars and addresses, their pulpitan harangues, the action of their churches, and, in a word, to their entire system of measures and policy.

But that it may be seen that this interpretation of the apostle's words has not been pressed into the service of the slaveholder, nor been made to order, to fit the case of modern abolitionists, we will quote the language of those who wrote years ago, and who, if they had any predilections at all, were clearly on the side adverse to slavery.

Dr. Clarke. "If any man teach otherwise. It appears that there were teachers of a different kind in the church, a sort of religious levellers, who preached that the converted servant had as much right to the master's service, as the master had to his. Teachers of this kind have been in vogue, long since the days of Paul and Timothy."

"From such withdraw thyself. Have no religious fellowship with such people." See Clarke's Com. 1 Tim. 6: 1-6.

In view of the above, let this question be answered by our friend of the Secretary, or any one else who may choose to take the matter in hand:—Are not abolitionists a sort of religious levellers, who teach that slaves, converted and unconverted, have as much right to their master's service as their master has to their's?—and not only so, but who teach also, that all who do not bow to their dictation on this subject, are unworthy of Christian fellowship? Who, then, can deny that, upon apostolical principles, in the view of Dr. Clarke, who was neither a slaveholder, nor a pro-slavery man, the proscriptive abolitionists are unfit for a place in Christian society? If this conclusion can be gainsayed, let it be gainsayed.

Dr. Scott. "These things Timothy was directed to teach and enforce, as matters of the greatest importance; and if any person taught otherwise, and consented not to such salutary words, which were indeed the words of Christ speaking by him, and an essential part of the doctrine according to godliness, he should be considered as a self-conceited, ignorant man, who, being puffed up with an opinion of his own abilities, was ambitious of distinction and applause, though entirely unacquainted with the real nature and tendency of the gospel."

Such persons, however, were to be considered as doing or racing (like men in the delirium of a fever) about hard questions and disputes of words, names, forms, or notions, which had no connexion with the power of godliness; nay, on the contrary, they tended to excite envy and competition between one and another, angry contests for victory and pre-eminence, mutual reviling and calumnies, injurious suspicions and jealousies, between men of corrupt and carnal minds, who were destitute of the real knowledge of the truth and its sanctifying efficacy, and who only sought their own secular advantage, supposing religion to be valuable, in proportion as it tended to enrich them, as if gain and godliness had been but two names for the same thing. Thus they wanted to persuade the Christian servants, that the recovery of their liberty was to be considered as a Christian privilege, of great value, which they ought to claim, whatever the consequence might be."

From such men Timothy was exhorted to withdraw himself, and neither have acquaintance with them, nor spend his time in disputing with them." See Scott's notes *in loco*.

An important question to be asked here is—Could Dr. Scott have more accurately described the temper, spirit, tendency, and actual history of abolitionism, than he has done in the above paragraphs, had he lived in the very midst of it? For proof that the above description is to the life, let any one consider, not merely the war against the south, and the shameful contests in our denominational institutions; but the scandalous collisions and quarrels of abolitionists among themselves. Let him consider, for example, the proceedings of Am. Anti-slavery Society—of the Garrison party, or Come-Outers—of the Am. Bap. Anti-slavery Society—of the Stay-Inners, or the party now headed by the Christian Reflector—and their diversified contests, divisions, and subdivisions among themselves. Let him consider all this, and then say, whether the author above, who wrote years ago, in commenting on the language of the apostle Paul, and in giving an account of such as are declared unworthy of Christian fellowship, has not drawn the likeness of modern abolitionism so clearly and justly that there is no mistaking it?

Dr. McKnight. "And those Christian slaves who have believing masters, let them not despise them, fancying that they are their equals, because they are their brethren in Christ; for though all Christians are equal, as to religious privileges, slaves are inferior to their masters in station. Wherefore, let them serve their masters more diligently, because they who enjoy the benefit of their service, are believers and beloved of God. These things teach; and exhort the brethren to practise them. If any one teach differently, by affirming, that, under the gospel, slaves are not bound to serve their masters, but ought to be made free, and does not consent to the wholesome commandments, which are our Lord Jesus Christ's, and to the doctrine of the gospel, which in all points is conformable to true morality, he is puffed up with pride, and knoweth nothing, either of

the Jewish or Christian revelation, although he pretends to have great knowledge of both. But is distempered in his mind about idle questions and debates of words, which afford no foundation for such a doctrine, but are the source of envy, contention, evil speakings, unjust suspicions that the truth is not sincerely maintained; keen disputings carried on contrary to conscience, by men wholly corrupted in their mind, and destitute of the true doctrine of the gospel, who reckon whatever produces the most money is the best religion. From all such impious teachers withdraw thyself, and do not dispute with them." See McKnight's Par. on 1 Tim. 6: 2-5.

Here is identically the same picture—though drawn by a different hand, by a person equally disinterested, and one living and writing long before the existence of the abolition dissension which is now raging in our land, and preying on the vitals of the American church. For proof of its correctness we again appeal to facts—the history of our denomination—the contests of the last anniversaries—the present posture of our Home Mission Society—the tone of our religious periodicals—the agitation of the Presbyterian church—the rending of the Methodist church—the splitting up of abolitionists among themselves—the scolding of women—the outrages of the Come-Outers—the complaints and recriminations of the Stay-Inners—and numberless other events of similar character, over which Christianity weeps—but all of which is to be traced to the UNNECESSARY, and of course the most MISCHIEVOUS CRUSADE, recently got up by abolitionists against the southern portion of the American church.

It is not to be overlooked, however, that these striking portraits of the abolition faction of the present day—though drawn by different persons, and persons in their graves long before the faction referred to was dreamed of, are nothing more nor less than an expansion and exposition of the words of the apostle, and describe a set of agitators and innovators in no respect less aggravated than those from whom Timothy was expressly ordered to withdraw himself.

In view of the above passage from the apostle, and especially when taken in connexion with the facts alluded to, it is clear in our opinion beyond denial or contradiction, that the proscriptive abolitionists, and more particularly the leaders and agitators of that faction, are unworthy of Christian fellowship—and that while, like certain Pharisees of old, they are issuing their bulls of censur and condemnation against such men as Richard Furman, Jesse Mercer, Robert Semple, and others, they themselves are expressly condemned by the apostle, as a party from whom true Christians are commanded to withdraw. If the above reasoning can be shown to be erroneous, let it be done.

Tales of Oppression.

Rev. Charles T. Torrey, who has been for several months confined in the Baltimore jail on a charge of aiding slaves to run away from their masters, tells the following tales in a letter published in the Boston Chronicle.

A colored man, poor, free, of good character, belonging in Frederick county, Md., went into Pennsylvania with a drove of cattle, and was gone more than the legal twenty days. On his return, two merchants, utterly worthless in purse and character, but with whitish faces, complained of him, got him in jail, and in various ways contrived to run up the bill of fine and costs to over \$70. For this he was sold as a slave for life, purchased by a slave-trader of this city, and sent to the far South. It was this summer.

Another case: A certain Dr. D—, of Howard district, sent to this jail his old black man, his wife, a light mulatto woman, and her four little children, all whiter than their mother! Two of them, the woman said, were her master's. The husband said they all were. No doubt of it. They have since been sold to the slave traders. Such occurrences are by no means unusual here. Yet the CHRISTIANS of Baltimore never know anything about them, when you ask; in truth, it would be incredible news to nine-tenths of the better sort of people of this city, that from two to four thousand slaves are every year sold in their midst, including at least five hundred members of the body of Christ, humble, prayerful, ignorant, but sincere Christians. Such topics they do not enquire into. "The righteous perisheth and no man" of them "layeth it to heart." Why? The victims are poor, black, or "yellow." And AMERICAN SLAVES; victims of the great American slave-trade. But it is perfectly folly to rebuke the slave-trader. The trader is the mere agent of the slaveholder. THE GREAT CRIME is to hold a man in slavery.

Items of a different class:—It is very common here for the police, and other slave-hunting knaves, to play tricks on slaveholders. I will give you a few samples. One police firm has in pay, over twenty colored spies here, besides others in Philadelphia and elsewhere. Their business is to inveigle slaves to run away, hide them up and betray them. When the master misses his slave, he soon advertises his \$100 reward; often he applies to this very police firm for aid! In a few days they are ready, of course, to hand over the poor victim of their arts, and pocket the reward, besides getting praise as very vigilant officers! They once had in their pay an active member of a Northern vigilance committee, who is well known to me. He is not now on the committee.

Another trick is somewhat similar. Many colored people, for ten miles round, are suffered to come to Baltimore on the Sabbath, to see their friends and attend church. A constable, desirous of raising the wind, finds one without a pass, puts him in jail, or some place of confinement—sometimes one of the slave prisons—says nothing about it till the master offers his reward; and then Mr. Constable coolly pockets the reward of his knavery. Besides, the slave, as a suspected runaway, is commonly sold to the traders at a low price, and the trader, out of pure gratitude (!), gives the officer another fee. I have defeated one such scheme since my imprisonment, by writing to the slaveholder—a humane man—and thus saved a pious slave from being torn from his family for life. I got two enemies by it.

Another trick is managed by the connivance of the jail keepers. A runaway is put in jail, and the keepers, for a special fee, (\$5.00,) give exclusive notice to a particular trader of the fact. This gives the trader a chance to negotiate with

the master, at a distance, and get his slave at half price, buying him "on the wing." This has often been done this summer. One of the victims of the jail, to whom I mentioned it, defended it as a customary *perquisite* of the prison officers.

Another "perquisite" of these gentry, is 20 per cent. of the fees for all the cases they are able to give a lawyer, with whom a bargain is previously made. Of course, none but a very inferior lawyer would degrade himself by making such a bargain. This summer, a very amusing quarrel took place between our keepers and their legal creditor, as to the honesty of the latter in paying over the proper share of the fees! They tried to drive a bargain with another—one of my friends—but received no countenance from him. You see the art of "sponging" is not altogether to be classed among "the lost arts" of a primitive world.

These hungry animals are very ready to plunder the slaveholder; they do it often, of course; they will not scruple to do the like with the free colored man, and others of the more defenceless classes.

Last Visit to Hartford.

MRS. MOTT.

The Celebrated Female Physician, of Boston, Mass., would inform her patients, and the invalids in this vicinity, that her visit to the city of Hartford in December will be the last this season. She would therefore advise those of her patients who wish to consult her in person, to avail themselves of this opportunity.

She will arrive in town on Saturday afternoon, 14th of December, and will remain until the following Tuesday morning, 7 o'clock, the 15th, 16th, 17th and 18th; she consulted on all diseases incident to the human frame, as usual, except those arising from immorality, at No. 254 Main street, (formerly N. Carter's American Hotel.)

MRS. MOTT has been educated, from her youth, for the arduous profession of a Physician, and is the first and only regularly educated FEMALE PHYSICIAN in the United States.

She is constantly receiving by the steamships from Europe, various kinds of

ROOTS, HERBS, GUMS, BALSAMS and ESSEN.

TIAL OILS.

not to be obtained in this country, together with those of the human system, and a thorough knowledge of compound ing them, she is enabled to cure most of the diseases that the human system is liable to, and many that have baffled the skill of the most eminent and talented Physicians, particularly the following, many of whom are daily put under her care, and are treated with so much success, viz: Female weaknesses of all kinds, Declaim, Contractions, Humors, Scrofula, Salt Rheum, King's Evil, Canker, Ringworm, Catarrh, Dyspepsia, Delirium, Nervous Sympy, White Swellings, Hemorrhoids, Liver Complaint, Jaundice, diseases of the Kidneys and Bladder of all kinds, Piles, falling sickness, and many other diseases incident to the human frame, too numerous to mention.

Mrs. MOTT particularly informs those persons that reside at a distance, in the country, that are unable to visit her at her residence in the city of Boston, or at her rooms, 254 Main street, on the days that she is in town, that she can prescribe and forward, in any way most convenient to the patient, the necessary medicine to be used in their complaints, by their giving a full statement of the case, symptoms, &c., which can be communicated by letter (paid) to her residence, at the corner of Lynde and Cambridge streets, Boston, Mass.

HARTFORD FIRE INSURANCE CO

Office North side State House Square, in Exchange Building. This is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwelling, Stores, Mercantile, Furniture, and personal property generally, from damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to secure its confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this company has no Agent, may apply through the Post Office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:

Charles Russell, James Goodwin, Jr., John P. Brace, James C. Rollins, Secretary.

ELIPHALET TERRY, President.

THE INSURANCE COMPANY—

incorporated for the purpose of insuring against loss and damage by fire only. Capital, \$200,000, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so desired that capital is not exposed to great losses by sweeping fires.

The Office of the Company is in the new Bina Building, next west of the Exchange Hotel, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE,

Thomas K. Brace, Stephen Spencer, Samuel Tudor, James Thomas, Griffin Richmond, Elisha Peck, Henry K. Houn, Daniel Burgess, Joseph Morgan, Ward Wadbridge, Elisha Doid, Joseph Church, Jesse Savage, Horatio Allen, Joseph Pratt, Ebenezer Seeley.

THOMAS K. BRACE, President.

STEWEN L. LOOMIS, Secretary.

THE Bina Company has agents in most of the towns in the State, with whom insurance can be effected.

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Office North side State House Square, in Exchange Building. This Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The Company will issue policies on Fire and Marine risks, on terms as favorable as other offices.

Applications may be made by letter from any part of the United States, where no agency is established. The Office is open at all hours for the transaction of business.

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Daniel W. Clark, Ezra Strong, William W. Ellsworth, Wm. A. Ward, Charles H. Northam, John Wadbridge, William Kellough, Elisha Peck, Lemuel Humphrey, Thomas Erickson, B. W. Green, A. G. Hazard, William Thrall, Edmund G. Howe, Elery Hills.

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WILLIAM CONNER, Secretary.

CHARLES ROBINSON—Attorney and Coun-

sellor at Law, Solicitor in Chancery, Notary Public.

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THE CASH.

A Fresh lot of first rate young Lyons Teas just received from New York Bought expressly for the retail trade and for sale by the subscriber at the Cash and Exchange Store for the people.

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SIX.

Who laughs at sin, laughs at his Maker's

Laughs at the sword of vengeance of God

Laughs at the great Redeemer's tears and

Who, but for sin, had never wept or bled

Who laughs at sin, laughs at the numerous

Which have this wicked world so oft

Laughs at the whole creation's groans and

At the spoils of death, and pains of

Who laughs at sin, laughs at his own dis-

Welcomes approaching torture with plea-

Dares at his soul's expense his fancy please

Affronts his God—himself of ill begu-

Who laughs at sin, sports with his guilt

Laughs at the errors of his senseless man

For so absurd a fool there wants a name

Expressive of a folly so refined.

The Christian Assailed by Derision

Every christian encounters

shape or error. Nay, the more

can hardly escape it. The loose

of moral duty is generally the

Such views of principle as allow

ance in small matters; to take

ignorance, or the simplicity of his

ulate upon his credulity, or to seer

loss or danger by shifts of policy;

perversions of truth, are usually s-

the seal of earthly approbation, th-

upon the contrary system of stric-

sure of being looked upon as de-

fence of the world, and ridiculed as

ous and self-righteous. When the

moral courage to be a moral man

sense of such term, how much i-

portant attribute needed to main-

fession as the Gospel exacts of ev-

the service of God. We are not

the tortures of martyrdom; or to